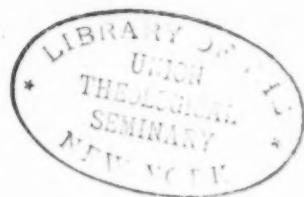


# *The* **CHRISTIAN CENTURY,** *A Journal of Religion*

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Hungry Men and an  
Empty Gymnasium

By Erdman Harris



A Draft Report For  
the Wickersham  
Commission

*An Editorial*

*December  
Survey of Books*

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DEC 5 1930

# WHO'S WHO IN

*Second Installment of eminent thinkers who have been invited to contribute to the series on*

## "What's Coming In Religion"

*Beginning Soon in THE CHRISTIAN CENTURY*

(See First Installment in Last Week's Issue)

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**T. V. SMITH** It was only in 1927 that T. V. Smith became professor of philosophy at the University of Chicago. His national reputation, amassed in these brief years, indicates the brilliant quality of his mind. His article in this series is certain to provoke wide discussion.

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**J. MIDDLETON MURRY** Development in England has been more interesting in recent years than that of Mr. Murry, brilliant critic and editor of the London Adelphi. From the day of the appearance of his "Jesus, Man of Genius," Mr. Murry has been known as one of the boldest and most independent searchers in the field of religion.

**GLENN FRANK** Again, what need is there to attempt to tell why a contribution from Glenn Frank has been sought for this series? The president of the University of Wisconsin is one of the most incisive thinkers and writers of our day.

**KIRSOPP LAKE** Recall those books: "Immortality and the Modern Mind," "Religion Yesterday and Tomorrow." Estimate the influences that have come out of Prof. Lake's classroom at Harvard. Then try to evaluate the importance that would attach to an article by him in such a series as this!

**JOHN H. RANDALL, JR.** A member of the younger generation of thinkers—the generation that is going to spend most of its career in the future with which this series deals. As author of "Religion in the Modern World" and many magazine articles, Prof. Randall, of Columbia, has won his right to a hearing.

**JOHN R. MOTT** No other living man is so generally accorded the title of "Christian statesman." Dr. Mott continues to circle the globe, year after year, almost as regularly as the sun. Never does he cease his study of developments and tendencies in the religious life of all nations. What does such a man see ahead?

**RICHARD R. MOTON** What does the future of religion look like to the black man? Major Moton, successor of Booker T. Washington at Tuskegee, is the best man in the United States to answer that question. His answer may well prove a sobering document.

Tell Your Friends About This EVENT in Religious Journalism

# The CHRISTIAN CENTURY

December 3, 1930

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, DECEMBER 3, 1930

NUMBER 49

## EDITORIAL

**A**N IMPORTANT victory over the forces now in control of the movies was registered on November 24 when the supreme court handed down two decisions holding that corporations controlling 98 per cent of the film industry have been violating the Sherman anti-trust law.

### The Supreme Court Jolts Movie Combine

The first decision held that the standard exhibit contract, under which local exhibitors have been forced to lease their films, was illegal. The second held the operation of credit committees in the industry to be outside the law. The court found that the rules which have governed the leasing of films to local theaters have been neither normal nor reasonable. It specifically castigated the way in which exhibitors have been forced to contract for pictures in blocks and without seeing what they are to get. While more time is needed to study the full text of this decision—only brief excerpts having appeared in the daily press—before it will be possible to judge what the final effect on the organization and methods of the film industry is to be, it is apparent that the supreme court has dealt a body blow to the monopolistic features which have been responsible for many of the industry's shortcomings. These decisions evidently do not accomplish the constructive reforms sought by the Hudson bill, but they do give great encouragement to those who have been working to free the local exhibitors and the artists of the movies from their commercial dictators.

### The Liberal Victory Begins To Register

THE closing session of the congress elected in 1928 opens on the day of publication of this issue of The Christian Century. As usual, public ridicule is general of the outworn custom which keeps federal legislators in office after they have been repudiated at the polls and delayed the assembling of the newly elected congress—barring a special session—until more than a year after its election. But, nonsensical as such a system is, it cannot altogether keep

the effects of the recent liberal uprising from being felt. For already Mr. B. H. Snell, chairman of the powerful rules committee of the house, has announced that he favors rapid action on Muscle Shoals and the Norris lame-duck amendment. And rapid action in each case means surrender of the old-line republicans. The Muscle Shoals bill has been held up in conference between house and senate by the previous refusal of the republicans in the house, led by Mr. Snell, to accept the senate provision for government operation of that gigantic government-built power plant. And the Norris resolution, which would submit to the states a constitutional amendment doing away with lame duck sessions of congress, such as the one now opening, has never previously been able to secure action in the house. If, as Mr. Snell announces, the leaders of the majority in the expiring congress are now ready to allow the passage of these two definitely liberal proposals, it means that they are convinced that a real liberal wave is sweeping over the country, against which there is no profit in trying to play the role of King Canute.

### Geneva Flouts the World's Hope of Peace

HOW long is the farce again under way at Geneva to continue? For the 22nd time the League of Nations preparatory commission for the disarmament conference has met, and for the 22nd time it has shown the world that it can accomplish nothing. A few tentative agreements have been made, such as that in case any reduction of naval personnel ever is made it shall be made in "global" rather than "category" terms. (These are two terms which the commission uses frequently and with a great air of profundity. They mean, simply, that reduction, if it ever comes, shall be on the basis of the total number of men in a navy, rather than on the basis of the number of men in the several ranks.) But so far as anything in the nature of real disarmament, such as was promised in the treaty of Versailles, is concerned the Geneva conference has again shown that it intends to do nothing. Indeed, as the third week of the confer-

ence closed sufficient opposition was mustered to vote down even the proposal that the nations make public the amount of armament which they now have! In other words, the nations are not only unwilling to reduce armaments; they are unwilling to let it be known how extensive are their present preparations for war! As the conference opened Count von Bernstorff, representing Germany, declared that if its previous impotence continued to be shown in this session it would be better to admit failure and break up than to go on with the farce. He was right. The Geneva "disarmament" sessions are not doing a thing to aid the cause of peace. Rather, by their demonstration of the hypocrisy of the powers they are definitely helping to prepare for the outbreak of another war.

### A Church That Works Hand In Hand with Labor

**D**ISCUSSION of the relations between church and labor is bound to increase during a period of industrial stress like the present. From many parts of the country come evidences of an encouraging increase in the church's sense of responsibility for the welfare of workers, and of a growing appreciation on the part of labor groups of the social contribution being made by the church. But so far as we know, this rapprochement has nowhere reached the point that it has in Denver, where organized labor has now placed itself, both officially and financially, behind the program of one church. Grace Methodist church, Denver, has been known for years as a pioneer in the tying up of a religious program with the needs of a working neighborhood. Its program has been extensively described in several books devoted to new and hopeful forms of church work. The industrial depression, which has hit Denver even harder than some other cities, has made increasingly difficult the financing of this church's work. In the extremity thus produced, the officers of the Colorado state federation of labor have sent out to every local labor union in the state an appeal in which they urge financial contributions for the church's support. Already the organized workers of the state are beginning to send in contributions. This action by the Colorado labor federation comes on top of the action taken last year by workers of the Columbia Conserve company of Indianapolis, who, in recognition of the social contribution being made by this church in a distant city, voted the funds needed to fit up one room in the church for a special type of community service.

### India Unites to Ask Self-Rule

**T**HE Indian round table, now in session in London, is developing some amazing facts. Although the membership has been recruited from groups entirely outside the Indian nationalist congress, a unanimous demand for autonomous government has been presented to the British authorities. In the face of a

stiff speech from Lord Peel, representing the conservatives, and another scarcely less discouraging from Lord Reading, who spoke on behalf of the liberals, every element in the Indian delegation has now spoken in favor of immediate home rule. The unity of Indian opinion in support of dominion status is thus shown to be even greater than had been claimed by the nationalists. Before the round table opened it was freely predicted that Hindus and Moslems could never unite on a program for reform in India. The very first days of the conference showed Hindus and Moslems in complete accord. Then it was said that the native princes, protected and often subsidized as they are by the British power, could be counted on to oppose the demand for self-rule. The princes did nothing of the sort; they were unanimous in their desire for a federal autonomous government. Finally, it was said that although every other element might turn against British rule the suppressed classes, the untouchables, would remain loyal. But the representative of the outcastes at London, himself a member of the scavengers, proved as eager for the establishment of Indian rule as any other delegate. In fact, it may well prove that one of the most important achievements of the conference was the signing of a written agreement by Hindu, Moslem and outcaste representatives guaranteeing to the suppressed classes full political rights, in proportion to their numbers, under the desired regime. The conference has now entered the stage of constitution-writing. It is clear that if the constitution offered does not meet the demands of the Indian delegates Britain will have to deal with the resentment of almost all the 320,000,000 people of India.

### British Missionaries Support Indian Desires

**W**HILE the press gives deserved prominence to the effect which the solidarity of the Indian delegates has had on moving British opinion toward acceptance of some scheme of autonomous government for India, it is likely that the cabled appeal of British missionaries has also exerted a considerable influence. This group of missionaries sent to the round table a memorial which contained these grave and moving words: "As Christian men and women we feel that we cannot remain silent in regard to issues which have caused such widespread and deep disturbance in the lives of men. We have to face a situation that is marked by misunderstanding, distrust and bitterness. We recognize that many explanations may be advanced to account for this, but we would record our conviction that the main cause is to be found in the growing sense of ignominy in the minds of the Indian people that the destiny of the nation lies in the hands of another people. To us the national awakening is a very real thing, and it is our belief that no settlement will be satisfactory that does not respect Indian sentiment and make for the recovery of national self-respect. We, therefore, urge that the principle should be fully and frankly recognized that the determining

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factor in laying down the lines of India's future constitution should be the wishes of the people in India." Such words, spoken at this juncture, may go far toward dissipating the idea, prevalent in India, that the missionaries are, in the main, opposed to Indian national aspirations.

### Radio Here and In England

IT WILL be hard for the average American to read Mr. Shillito's paragraph in this week's Table Talk without contrasting radio programs in this country with those in England. For the sort of program that Mr. Shillito happened to hear, and report, as he was writing his weekly budget of news is not an unusual thing in Britain. Rather, it is a fair sample of the material that is being put on the air all the time by the stations of the British broadcasting company. And it is an example of the difference in programs that results from a system under which the broadcasts are, primarily, part of a commercial advertising campaign, and one in which a responsible government agency is providing for the tastes of a tax-paying public. The American theory of individual initiative does not take kindly to the idea of government control of radio. We fear the building up of new bureaucracies; the degradation of a new industry to political purposes. But the British experience proves that, if properly equipped persons are appointed to administer the system, programs are immensely improved in quality. While there is plenty of pure entertainment on the air in England—and much of it of the most popular and jazzy type—there is always available alternative material for those who do not desire that sort of thing. And the amount of educational and experimental matter makes efforts in that direction in this country seem puerile in comparison. Mr. M. H. Aylesworth, president of the National broadcasting company, has just announced the perfection of inventions whereby the programs of the great chain systems, scattered across the country, can be carried on a single wave length. This should open a large number of desirable wave lengths for new use. Cannot some way be found to save them from all falling into the hands of commercial agencies, so that there may become available for American audiences, as an alternative to what is now on the air, programs of the sort enjoyed by the people of Great Britain?

### A University Embarks on A Great Experiment

ALL technicalities aside, the gist of the new plan for the internal reorganization of the University of Chicago is that it is an effort to substitute vital for mechanical processes in education and some effective measurement of cultural attainments for academic bookkeeping in judging the qualifications of candidates for degrees. Henceforth, time will not be of the essence of the contract between the university and the student. Degrees will not be granted in recogni-

tion of so many years of residence and the accumulation of so many credits by attendance upon lectures for a given number of hours. Students will receive degrees when and if they can demonstrate, by passing comprehensive examinations, that they are the kind of people upon whom degrees may properly be conferred, whether the time of their preparation has been long or short. The lock-step of the four-year undergraduate course will be completely broken up. The old system had some merits for which it is not fully credited in this diagrammatic description of it, and the new one is by no means so simple as it sounds. For example, the devising and administering of that system of "comprehensive examinations" presents a difficult problem. Even more serious than that, the development of a technique of teaching in a program in which the time element is so indeterminate will make a heavy demand upon the skill and ingenuity of the instructors. The whole enterprise is frankly experimental. It will be tried for five years and the results will then be evaluated. But it is an experiment that has never been tried upon so large a scale, and that had to be tried somewhere. The evils of the present system cry aloud for remedy, and they can be removed only by a daring adventure in new fields of educational method.

### The Troubles of an Eminent But Modest Scientist

PROFESSOR EINSTEIN can find his way about among the stars through a warped space of four or more dimensions, but he is frankly bewildered by some of the situations with which he is confronted in view of his approaching visit to the United States. It is not so much that he knows he will be photographed for the news reels, for enduring that is merely a matter of fortitude; or that he must submit to interviews by newspaper men who will not know what he is talking about when he tries to answer their questions; or that he will have to elbow through crowds and make speeches, both of which he detests. The worst of it is that he is already beset by insistent advertisers who are offering him thousands of dollars for testimonials to the virtues of "disinfectants, toilet waters, haberdashery, musical instruments, clothing and other products." This eagerness on the part of manufacturers to capitalize the reputation of an eminent mathematician for the promotion of the sale of all sorts of commodities from hair-tonic to socks is symptomatic of several things about the American mind, none of them creditable. The most obvious of them, perhaps, is the indiscriminateness with which the American mind allows its judgment to be imposed upon by the authority of any name that happens to be in the headlines. The recommendation of a popular actress will boost the sales of a particular make of automobile, even though everybody knows that the car was given to her in return for her testimonial. The published preference of a jazz orchestra leader for a certain breakfast food is worth good money to the manufacturer. And if a world famous mathema-

tician could be induced to announce his preference for this brand of cigarette or that brand of coffee, unnumbered thousands of people would act as though they believed he were an expert in these fields even though they may know that he is not.

## A Draft Report for the Wickersham Commission

AT THE BEGINNING of his administration, President Hoover appointed a commission to investigate the problem of law enforcement, giving special attention to the enforcement of the law prohibiting the traffic in intoxicating liquor, and to report to him its findings. The commission has been working seventeen months. During this time the opponents of prohibition have intensified their efforts to break down the people's respect for law. The prolonged sitting of the commission has created a widespread feeling that the prohibition law is in suspense, and will continue to be in suspense until Mr. Wickersham's commission is ready to report. While Mr. Hoover's enforcement policy and methods have in no respect been relaxed, but, on the contrary, greatly improved, the wet propaganda has redoubled its effort to discredit the law, capitalizing the psychology of suspense for this purpose. Throughout this long period, the most important factor in stabilizing public opinion with respect to the law, has been crippled, if not paralyzed. That factor is the President himself. Having committed the problem to a body of eleven distinguished persons, Mr. Hoover has regarded himself as being estopped from taking any positive stand against those who were engaged in defiantly inciting others to violate the law. Thus the silence of the President has contributed greatly to the feeling that the law was in a state of suspended animation. And no one should be surprised that a law whose authority was thus held in virtual abeyance became an easy object of attack by those who for commercial or other selfish reasons hated it and were determined to abolish it.

But it has recently been announced that the President's commission purposes to bring its investigation of prohibition to an end and to publish its conclusions in a few weeks. On reassembling last week, after a recess, the members are said to have brought with them personal drafts of the recommendations they would like to have embodied in the commission's report. This has suggested to The Christian Century to do the same thing, and it presents herewith a brief statement indicating the kind of report which it believes the Wickersham commission should make to Mr. Hoover.

### TO THE PRESIDENT:

We, the members of your commission, desire in all sincerity to acknowledge the honor which you conferred upon us in calling us to undertake this com-

plex and most difficult task. We accepted it as a patriotic duty in view of the notorious conditions which obtain in the administration of criminal justice throughout the United States. These conditions have made our country a by-word among the nations. Our record of murders and other crimes far exceeds that of any other people. We are fast gaining a reputation for disorder and for insecurity of life and property which has already begun to undermine our moral influence throughout the world. It is needless to say that this reputation does not at all reflect the true character of our citizenship. The moral fibre of the American people is sound. Their impulses are law abiding, as much so as those of any other people. But there obtain here certain conditions peculiar to the United States which make the problem of social stability especially difficult.

### I

Our population is heterogeneous. Until the most recent times we invited and encouraged the influx of immigrants from every European nation. We are engaged in the unprecedented task of welding these groups, with their varying traditions, tastes, and social habits, into a united people. Meanwhile, these groups maintain among us a semi-colonized form of existence. They tend to act socially and politically as distinct blocs. They are thus the easy prey of political demagogues who exploit them with flattery and patronage for the votes they can deliver. This condition obviously lowers the tone of our political leadership.

But it also lowers the tone of our courts and the normal processes of justice. This is true not only with respect to the personnel of our judges and other officers of the courts, but with respect to the functioning of public opinion. In a homogeneous population, public opinion easily integrates itself as an organic support of existing law. But in our country, public opinion is often in conflict with itself, made up as it is of many units of diverse traditions and standards. Thus what the law most needs, namely, the silent sanction of a common will, is much more difficult to secure here than in less complicated societies. Our judges, our sheriffs and our police, deriving their positions, as they frequently do, directly or indirectly, from the political support of this or that group, tend to compromise the law or its enforcement in favor of a particular group. Against such odds the development of a common social will in support of law is seriously handicapped. The press, too, taking advantage of the lack of a united and self-conscious public opinion, tends to exploit the centrifugal impulses of the people in the interest of its own gain as against the public good. These and other factors operate to produce a vicious circle. We have a heterogeneous population to begin with, and it tends to be kept heterogeneous—in spite of the unifying influences of popular education and a common democratic ideal—by the catering to it of politicians, judges, police and the press.

It is especially in the large cities that these condi-

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tions obtain, but our diversified population has distributed itself so generally throughout the whole country that the condition described exists on a national scale.

We believe that the problem of American lawlessness which you, Mr. President, have appointed us to investigate, can be approached adequately only if this basic condition of our population is fully taken into account. And we have approached it in this way. In section A of the report presented herewith, we submit a mass of evidence setting forth in concrete detail the subtle and baneful workings of a political and judicial system which has no adequately foreshadowed social will upon which to depend for that unofficial but indispensable support which a democracy presupposes. Our recommendations for dealing with this condition through education and through other methods which promise a more immediate guidance of public opinion will be found in the section of our report just referred to.

## II

The heterogeneous character of our population makes possible the emergence of that new and terrible phenomenon popularly called the "gang." For nearly a generation this phenomenon has been taking form in our social order. Its existence was described by certain keen-eyed observers before America entered the war, but its operations were so stealthy and the signs of its presence so sporadic that it required time before the mounting volume of lawlessness could be traced to its source in systematically organized gangs. In the past decade, however, it has become clear that the startling excess of crime above the normal volume with which any civilized society makes provision to deal, is the direct result of the presence of these gangs. Their originating nucleus emerges in each case among those bound together by a common immigrant extraction. As their predatory operations become more extensive and profitable they add to their members, chiefly from among those of their own pre-American nationality, until a whole city is covered. Cooperative alliances are made with gangs in other cities, and thus a vast network of closely unified organizations of predatory lawlessness is spread over the land.

The system has become so strongly entrenched that one of its members, pursued by the police for a specific crime, knows where to flee for assured protection. Secrecy is enforced by the knowledge that a "squealer" will lose more at the hands of the gang than he can possibly gain from the state by imparting information—that is to say, he will inevitably be killed. The gangs are in perpetual war among themselves for invasion of one another's territory or the breaking of agreements; and in competition for an ultimate monopoly of a particular form of lawlessness, or, as in the case of the Capone gang in the city of Chicago, for a monopoly of all forms of lawlessness throughout the city. These forms of lawlessness are many.

The press has created among the people the delu-

sion that the gangs have arisen because of the huge profits available in the illicit liquor trade. We find that gangs existed before prohibition. We also find that their present operations include much more than bootlegging. Under section B of this report we submit evidence which shows that the profits to the gangs in lawless gambling are so vast as to outrank their profits in illicit liquor. It is difficult to get this information to the public because the metropolitan press, including the cleanest part of it, shares in the profits by catering to the gambling passion of the public. The control of prostitution in the cities is now in the hands of the gangs. Robbery and burglary and bombing are chiefly gang activities. And that new form of crime called racketeering was conceived in gangdom and is carried on by its agents. The district attorney of New York estimates that the gangs of that city filch more than \$100,000,000 a year in rackets alone from their victims, who comprise labor unions, merchants, steamship and railroad corporations, builders, manufacturers, milk dealers, undertakers and almost every kind of business enterprise.

In the voluminous section of our report—Section B—devoted to this basic phenomenon which underlies the terrible increase of crime in our generation, we present a detailed exhibit of the ways in which gangdom allies itself with our political, judicial and enforcement agencies. It is important, Mr. President, that no one shall be under any illusion with respect to the actual status of gang organizations in our body social. They have not been pursued and prosecuted by the agencies of law and social order, for the simple reason that they have made terms with those agencies, and have attained a status where they now exist with their sufferance and under their protection.

We thus have in the United States the incredible paradox of a murderous anti-social empire existing within the very body of the community and thriving there because it has sucked into its outlaw system the very agencies appointed by society to prosecute and extirpate it. By sharing the profits of their criminal activities with key men representing the regular agencies of social control, the gangs have paralyzed the arm of justice, and society itself stands awed and limp before so formidable an alliance—an alliance of its own agents with its most vicious enemies. Suggestions looking toward the breaking of this alliance, including a thorough revision of our antiquated legal procedures, and the adoption of better methods for improving the personnel of our judges, are made in Section C of our report.

Our purpose in drawing here a picture of the activities of gangdom is to give some background for our denial of a certain popular belief concerning the gang evil. That is the belief that the law prohibiting the traffic in liquor is chiefly responsible for this empire of lawlessness whose terrorizing existence is the occasion for creating this commission. This commission desires categorically to deny that the facts support such a belief. The gangs were here before prohibition, though they were not clearly discovered

as gangs. Their operations touch every form of law through whose violation they are able to make gain by purveying illicit goods to those who want such goods. That their violation of the prohibition law brings them great gain, we well know, and herewith submit a mass of evidence which illuminates the methods by which it is done. But our evidence shows clearly that the profits of gangland from gambling, prostitution, burglaries, robberies, blackmail, rackets and many other criminal activities are so great that were their bootlegging profits withdrawn the profits of gangland would still be colossal. No critic of prohibition proposes to wipe out all regulation of the traffic in liquor, even if he could get prohibition repealed. Gangdom, therefore, does not fear the withdrawal of its bootlegging profits under any contingency. For, whatever form of control may be substituted for federal prohibition, the liquor traffic would still offer as tempting a field for gangdom's operations as it now enjoys under prohibition.

### III

This brings us, Mr. President, to a consideration of the prohibition question itself. Upon this question we have taken a great mass of evidence which we present in Section D of our report. In this place it is our purpose only to indicate summarily what we believe are the most essential facts and to state some of our more crucial conclusions. In the same section of our report—Section D—will be found a catalogue of the opinions of many men and women expert in the study of various alternatives to federal prohibition. Your commission has devoted great patience and the most careful study to every proposal of change in the present law. The mass of evidence on the violation of the law, presented in Section C, required that we consider fully every plausible proposal looking toward better enforcement. These proposals were of two kinds, one applying to improvement of methods, the other calling for a change in the law itself.

As to the first set of proposals, our recommendations are fully stated in Section D. To one suggestion there presented, we would direct your closest attention. This is the proposal that federal enforcement be withdrawn from those states which have nullified the constitution of the United States by repealing their own concurrent enforcement laws. Prohibition enforcement is a partnership activity between the federal and state governments. If a state refuses to do its part, there is much to be said in favor of the withdrawal of federal effort in such a state, which effort is highly expensive and almost futile. If a state is determined to make itself an outlaw under the federal constitution, and the federal government is unwilling to coerce it, we ask you to consider whether it may not be, in the long run, a wiser policy to let that state go to its own place, so far as the liquor traffic is concerned. The problem is complex, and there are many considerations involved. The commission makes no recommendations beyond the suggestion that it be carefully studied.

As to the proposals calling for changes in the law, we can only summarize our findings here. The substance of our conclusion, after considering every proposal involving a modification of the existing law, is that no alternative to the present law has been put before us which offers any relief from the evils of illicit traffic. On the contrary, each such proposal, it became clear upon analysis, would surely add to our present difficulties special difficulties of its own. In considering the proposals one by one, we were advised by their several proponents that they were all (1) favorable to temperance, (2) desirous of reducing lawlessness and (3) against the return of the saloon.

These seemed good criteria by which to measure every proposal for change, and we utilized them for this purpose. We thus were able to draw a definite base line, below which any change in the law would not be considered. That line was at the return of the saloon. Even the most extreme critics of present conditions who appeared before us protested that they were against the saloon. The zone in which an acceptable change in the present law could be made lay, therefore, somewhere between this base line which barred the saloon and the federal prohibition which we now have. In all, the plans of modification reduced themselves to three.

First was the proposal to repeal the 18th amendment and to return the control of the liquor traffic to the states, with some special legislation or a constitutional amendment, if necessary, by which a state that wishes to be dry shall be afforded protection by the federal government against bootlegging from neighboring states. Your committee could not take seriously the claim that this plan would be in the interest of temperance. But we waived that criterion, when certain opponents of federal prohibition, among them former Senator Bruce of Maryland, showed plainly that it meant the return of the saloon in at least ten states. And no reason was given by the proponents of this plan for believing that it would reduce bootlegging, except in the states where the saloon itself was to be legalized!

The second proposal put before us was the plan for government control and distribution—essentially the Quebec plan. No one could be found to claim that this plan would operate in the interest of temperance. Canada's own experience of the mounting drink volume since the adoption of this plan, stared the commission in the face. Statistical data on Canada's experience are found in Section D, also on the experience of Sweden in a similar system. The plan was fully tested in South Carolina long before the days of national prohibition, and was abandoned in favor of state prohibition. The evils incident to its operation were most grave and its good results unsatisfactory. How the plan could now operate to reduce lawlessness, your commission cannot see. There would still be ample field for the operation of the bootlegger and the speakeasy, which our gangs would surely exploit.

But the chief objection to this plan is its repug-

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nance to the American instinct, which cannot consent that Uncle Sam shall wear a bar-tender's apron. The vast force of federal appointees required to man the dispensaries—a larger body than the postmasters!—together with the brewers and distillers, would inevitably turn government control of liquor into liquor control of the government. If the American people hesitate to commit to government control the operation of water power and other natural monopolies, for the public good, we see no reason to believe that they will set the government up in a monopoly of the alcohol trade, which is inherently inimical to public welfare.

The third proposal is that the Volstead law be modified so as to permit light wines and beer, say of 4 per cent alcoholic content. If essential prohibition is to be abandoned, it would seem that this proposal could be put into effect with less legal difficulty than any other. It would leave undisturbed the 18th amendment, but would modify the definition of intoxicating liquor contained in the Volstead law, so as to make the term apply to liquor containing 4 per cent alcoholic content, instead of one-half of 1 per cent as the law now provides. Upon subjecting the proponents of this plan to searching interrogation, your commission reached the conviction that they were either not proposing it in good faith, or had not thought through its implications and consequences. The objections to it are numerous.

First of all, it means the return of the saloon, or—which is the same thing—the conversion of soft drink places into saloons. This, according to the criteria which we adopted from the lips of prohibition's opponents, should rule it out of court without further consideration. But it stands condemned under the other criteria also. No argument beyond a bare verbal say-so of its advocates was brought forward to prove that it would operate in the interest of temperance. The drinkers who want hard liquor would not be satisfied with 4 per cent beer. And the drinkers who want beer and wine would not be satisfied with 4 per cent beer and wine. But the establishment of saloons where 4 per cent liquor could be legally sold would afford a base from which the illicit traffic in high powered liquor would be carried on. The criterion of reducing lawlessness, therefore, condemns this proposal. Such a system would intensify the problem of enforcement out of all comparison to that which now obtains. Enforcement would be rendered ridiculous. How would permissible liquor be recognized? Every enforcement officer would need to carry a pocket laboratory around with him. No jury would convict a violator caught selling 5 per cent beer or 6 or 7 or 8 per cent, if 4 per cent were legally permitted. We believe the proposal is disingenuous, Mr. President, and is conceived by those who have looked shrewdly ahead to its consequences as a method of piercing the prohibition dyke at a single point in order to break it down completely. Even on the contrary assumption that the plan would work in a law abiding manner, it would affect not at all the problem of the lawless traffic in hard liquor

and in higher powered beer and wine. The operations of the gangs in bootlegging would not be appreciably curtailed, but with the beer saloon as a "hang-out," they would surely substantially extend their illicit traffic. The proposal to modify the Volstead act so as to permit 4 per cent beer, is in effect a proposal to repeal the 18th amendment—without repealing it. In a word, such modification is nullification. It would bring the constitution into ridicule and contempt and thereby further weaken the foundations of our already sufficiently imperiled national stability.

#### IV

We have added a final section, E, in which we have presented a mass of testimony all tending to show the powerful influence of the metropolitan press in making the enforcement of the law as difficult as possible by breaking down respect for the law, and thus vitiating the will to obey it. The will to obey any law, on the part of the great mass of decent citizens, is ninety-nine per cent of enforcement. Any influence in the body politic which tends to undermine this normal attitude of a civilized society toward its own laws is an anarchic influence and criminal in its intent and effect.

That the portion of the press which is now engaged in this malevolent distortion of the truth about prohibition; in contempt and caricature of the faithful officers of the law who undertake to do their sworn duty in apprehending and prosecuting its violators; in heroizing the criminals who are thus apprehended, and in subtly glorifying the act of drinking liquor procured through the criminality of some one else, is itself criminal and inciting to crime, cannot, your commission believes, be disputed. We believe there are lawful methods of procedure against newspapers guilty of this offense against the fundamentals of patriotism and of law, and we have discussed them in Section E. But we hold that the most potent way to remedy this evil is through direct dealing with public opinion. We approach our present suggestion with some diffidence and in all courtesy. But we are emboldened to say that the President is himself the supreme source to which the people look, and have a right to look, for guidance in this matter. He could cut his enforcement problem in half if he would but enlighten public opinion as to the unpatriotic character of the wanton propaganda which a large and powerful portion of the press is setting before the minds of its public every day.

Your predecessors, Mr. President, did not do this. So far, no President has taken a hand in the guidance of public opinion with reference to constitutional prohibition. Our Presidents utilize every occasion that presents itself to inform and guide public opinion in respect of every other question that arises—tariff revision, unemployment, child welfare, water power control, soviet Russia's propaganda, world court, naval limitation—every kind of vital public question. But in eleven years of prohibition no President has opened his lips to guide the mind of the American people toward a sound judgment of this great moral

achievement. It is our belief that at this point you face not only an obvious duty—we speak with deepest respect—but a supreme opportunity to fashion the character and to affect the destiny of our nation.

Respectfully yours,

## Long Distances

### A Parable of Safed the Sage

LAST night I sate by an Open Fire in mine own house and I read until mine eyes grew weary. And I turned out the Electric Light, and turned on the Radio, and lay down upon a Couch with a Serape over me that was presented to me in Mexico, and I listened unto the Radio in the flickering of the fire. And albeit I fool with Radio Very Little, yet am I amazed whenever I speak or listen thereto. For this was what happened last night:

I heard a Voice which said, This is Boston WEEI, broadcasting a Program over the Columbia Broadcasting System of New York. And instantly I heard another voice, saying, This is Columbia Broadcasting System of New York, broadcasting from The Willows on the Allegheny River near Pittsburgh a program by Rudie Vallee, who is now on his Summer Tour. And then came another voice, saying, We are presently to present a Program by Rudie Vallee, but first we are to listen to an Health Talk of One Minute by Doctor Calomel; and I think Doctor Calomel is at this moment standing before the Microphone in New York and will now speak unto you; and I, in Pittsburgh, present Dr. Calomel in New York. And then Dr. Calomel spake for a minute in Honour of our Ancestors who toiled out-of-doors and were healthy, whereas he declared that we need Yeast for our Indigestion. And I, who have no Indigestion, did not care an Whole Lot for Dr. Calomel's well-written advertisement of Yeast, but I meditated on the wonder that a man in Pittsburgh should be introducing Dr. Calomel in New York and that I should be hearing them both out in the Woods. And then Rudie Vallee spake. And if I say that I dislike his soft and drawling and expressionless singing less than the Noisy Barbershop Chords of those who sing to the rattle of the dishes, that is high praise, and I do not care an Hoot for the Saxophone. But Rudie said that among the Musical Compositions of the present day was one that was sure to live, and he had heard it in many lands, and he proceeded to have it played for us as a Boy Scout band in London had played it with bugles and drums, and as the Royal Grenadiers had played it at Buckingham Palace, and as Two Scotch Highlanders had played it on Bagpipes reminiscent of The Campbells are Coming and The Lass of Killiecrankie, and as the Connecticut Yankee played it, and he might have gone much farther and then come back to the Ethiopians of our own fair land. And this Immortal Classick which he set forth was one of mine own Favourites, but not so good in

a Summer of Drought, It Ain't a-going to Rain No More.

Thus had I lain at ease beside my Log Fire, almost ready to doze, and had heard in mine own room voices that had been spoken in Boston and New York and Pittsburgh, with echoes from beyond the seas.

And I said unto myself, There be nights when the Musick is more unto my taste and liking, but this is as good a time as any for me to remind myself that I live in an Age of Miracles, and only to Monumental Stupidity can such an experience be otherwise than marvellous.

And I prayed a little prayer unto my God, and I said, O my God, I rather like to hear the jolly Ethiopian strains of It Ain't a-going to Rain No More, but grant me this, that the noises of Traffick and Radio and the Clang of the Life in the midst of which I live may not drown out in mine ears the Voices of God and of the Better Angels of Life, with which this same air is Vibrant. For these, too, are audible unto men who learn the Correct Wave-lengths, and who Tune In.

## VERSE

### *The Little Street*

ON ONE side Thou hast placed a river,  
Whose waters are cleansing and healing and life giving,  
And near which grow the trees of life;  
And on the other side a hill,  
Toward which we look for strength;  
And here, between the river and the hill,  
A little street of daily life,  
A home for beauty and confiding care,  
With friends for kindness,  
And the lure of service,  
And the open hand of generosity.

Here on the little street we live and serve, we learn and love;  
Then, at the end, find on the same little street a last resting place,  
Guarded by the music of the river and the watching of the hill.

HERBERT H. HINES.

### *Intimations*

IF LIFE is but a dream of joy and beauty,  
A dream that fades as night bedims our vision,  
How rare its prize! How shall we seize and love it—  
Till Terror holds us!

And if it be a glimpse of life eternal,  
The portal to a world of starry grandeur,  
How blest the day of our expectant waiting—  
Till Love enfolds us!

THOMAS CURTIS CLARK.

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# These Little Wets

By Marguerite Harmon Bro

UNTIL last Sunday our children were conditioned in favor of the repeal of the 18th amendment. They thought social drinking was a pleasant habit. They believed it was a man's own business if he wanted to drink. They held that prohibition officers would be better off minding their own business than chasing brave rum-runners. In short, they were wet.

Until last Sunday we, the parents, were quite unaware of these attitudes. We are Enlightened Parents and they are Modern Children, aged seven, nine and eleven. We have taken care that they know about child labor laws in America, and non-cooperation in India, and the principles of the communists in Russia. They talk glibly of vitamines and calories; they call the constellations by their names; they know the authors of the books they read. Altogether they live in a comparatively large section of their universe, and form their opinions with at least a modicum of discretion. And they were wet.

### *Jolly John Barleycorn*

Until last Sunday they never saw a drunken man. They have seen drinking on ocean liners, where it appeared very pleasant and jolly. Apparently their parents made no special comments on the drinking beyond answering the children's questions as to what the jovial group were drinking and frowning at the boisterous laughter. But the names of the drinks were alluring and the good loud laughs were attractive. They have seen drinking at the movies, carefully as their attendance has been supervised, and there it is "funny." The drunken man on the screen does such clever things with buckets of whitewash, and now that he can talk he has "a line of clever komebacks which makes you scream." Once they saw some university boys drunk. They carried canes and wore colored hats and were even funnier than the movies. Obviously, being drunk is one of life's happy releases. They were joyfully wet.

They have been reared to feel that independence is a responsibility and that it is rather a disgrace for a child to be told he *must* not eat candy between meals, and *cannot* play in the rain without a coat. He should use his intelligence. If a man is expected to regulate his temperance in other aspects of living, why should someone tell him he may not drink? So they were logically wet.

There is a very popular neighborhood game—this is a selected neighborhood—in which the police chase rum-runners, and before the game is over all the police are dead or wounded. None of the players is very coherent as to what rum is nor why "the bravest kids gotta be the runners." The run is the thing. It is a distinction to be the best rum-runner on the block. The children are wet by, let us say, dint of achievement.

But Sunday they saw a drunken man. Their

mother was city reared and at the age of seven had seen many drunken men and been terrified by half a dozen. One of the blessings of prohibition is that our children may go freely over miles of this city and never see a drunken person. But Sunday when their father took them for a run in the park they saw two men disgustingly drunk talking gibberish and making decided nuisances of themselves. The children were amazed and disgusted and wanted "to do something about it" immediately.

A long discussion of the prohibition question was the outcome. The discussion had both its factual and its emotional side. One parent quoted statistical authority on the economic advantage of prohibition. The other parent remembered vivid instances of the depredations of drunken men in his home town, and of the neighbor whose household furnishings were sold, stick by stick, to buy her husband's drink. The children went to bed—their minds having been properly diverted!—leaving two questions with their parents. Why hadn't they been told about the harmful physical effects of alcohol? Why hadn't they been informed as to the social consequences of the saloon?

Now, why hadn't they?

### *The Egg in the Alcohol*

In our childhood one of the dramatic events of physiology classes was boiling the egg in alcohol, followed by the shivering moral as to what alcohol would do to the lining of the stomach. By the time we graduated from the eighth grade we could recite glibly the effect of alcohol on the nervous system, the digestive tract and the brain center, and we knew just why and how many of the population died of fatty degeneration of the heart and sclerosis of the liver. In our childhood—and really it was not so long ago—we knew true stories of the drunkard's Saturday night, or of children who were virtually orphans because their father drank up their support, and we knew all the reasons why a railway man must not touch liquor. But with our children the prohibition question has been removed from the realm of physical and economic danger to the realm of impersonal speculation if, in fact, it comes into their conscious experience at all.

It is probably that last fact which has made us parents keep still on the question. We do not want drunkenness in the conscious experience of our children. We are so relieved to have the saloons closed and the streets cleared of drunken men that we heave a grateful sigh and drop the matter. Why drag unpleasant trials of a past order into young lives? Let them meet their own problems as they arise. Then, too, we have our convictions born of our experience—born of the vivid experience of our younger days. Everything being equal, our children share the family convictions on most matters and we take it for granted that by virtue of environment they are

"dry." But everything is not equal in the matter of this particular conviction for they do not have the observation in which to root their opinions.

#### Coming Voters

What are we going to do about it? We are "ordinary parents" not fitted temperamentally to be ardent reformers. We do not turn pale when the pudding sauce is spiked and we would be terribly embarrassed to wear little ribbons on our coats. And yet, when we have a conviction, we do bestir ourselves even at the cost of upsetting the even tenor of our ways. In ten years our children will be the voters. Must they relive our experience with the open saloon in order to develop an intelligent method of social procedure?

First, we can be aware that our "good children of good homes" are unconsciously wet. Of course, one can prove that one's children are dry by asking leading questions, and then sit back in a big chair and rest easy. But the chances are that this enlightened neighborhood of ours is no exception and that many of our children are at least "damp." Then we may be more articulate in our observations and convictions. We may even reminisce when there is a logical point of departure. We enjoy telling tales of medical progress from the asafetida days of our forebears to the present age of prophylactics. We discourse on

the improvements in street lighting and transportation and working conditions in factories and living conditions in slums. In the same way, our children deserve a picture of the unpleasant facts back of prohibition.

#### When Children Question the Voter

Our children's experience with the drunken men was followed by the recent election. For the first time it meant something to them that the American people, or a part of them, were registering by their votes their conviction on the subject of prohibition. They listened for the returns over the radio with earnest expressions on their young faces. It does not hurt their faces to have earnest expressions occasionally. With the concern of the newly awakened they asked their grown-up friends if they voted and how they voted. It may be quite disconcerting to a respectable citizen to be asked by an earnest child if he took the trouble to vote. It is conceivable that enough children asking enough questions might become a constructive force—as well as a tremendous nuisance. Sometimes nuisances are constructive in just that manner because while they are busy minding other people's business they also mind their own. We, the ordinary parents, may develop several helpful methods of procedure. But the first necessity is—awareness of these little wets.

## Centralia and the Churches

By Robert Whitaker

ON the day on which the Centralia tragedy occurred, November 11, 1919, I was at Elk Grove, a rural community a few miles out from Sacramento, California. That night there was a debate on military training in the public schools, in which I argued against militarism in education. We knew nothing at the time of what had happened in Centralia during the day. The next night I had sharp reminder of it, and of the tension in the public mind in reference to it.

It was 10:15 p. m. when I reached my home at Los Gatos. I had been delayed for car connections a full hour in San Jose. Five hours earlier my wife had returned to the house, after a brief outing, to find her mother and one of the neighbors there. Their expression as she entered disturbed her.

"What is the matter?" she asked. "Have you had news from Rob? Has he been hurt?"

Her mother, usually a very placid woman, replied, "Worse than that. The legion is going to hang him."

"Where have they got him?" my wife inquired, with forced quietness.

"They haven't got him, yet," was the answer.

"Oh!" my wife ejaculated, with a relieved sigh. We had experienced too much of threat during the years of the war to be over-much alarmed with that

sort of thing. Nevertheless she acknowledged to me that when at length she heard my step on the porch she felt a profound sense of relief.

Her mother's alarm had not been without reasonable cause. That afternoon a certain editor in San Jose who was friendly toward us had taken the trouble to go out a mile or two from town that he might warn members of my congregation of the talk which was rife in the city of this contemplated violence toward me. He was himself not of the alarmist type, but thought the matter serious enough to warrant putting us on our guard at once. The people to whom he communicated the warning drove hurriedly the nine miles from their home to ours to leave the word with us. The fact that I walked about the streets of San Jose that evening for an hour in utter innocence of any such warning or menace would indicate that the talk of violence was more limited in area than my friends had feared. Yet beyond any reasonable doubt the hanging could have been actually carried out with the approving acquiescence of many both in the city where the rumors arose and in my own town, such was the fever which provoked the tragedy a thousand miles away communicated to us.

Three and a half years later, on Sunday afternoon, March 24, 1923, I was the principal speaker at an

out-of-doors meeting held in Centralia only a few blocks from the hall where the fatal shooting had occurred in 1919. The crowd that had gathered was made up mainly of sympathizers with the eight men who were then serving sentences in Walla Walla penitentiary. Elmer Smith, the attorney who perhaps more than any other one man was responsible for the persistence and promise with which the campaign for their release had been maintained up to that time, was to speak also. A few minutes before the meeting opened Smith had introduced me to the town marshal, or sheriff, who had warned him in my presence that if he attempted to speak he would be arrested. No such warning was addressed to me.

Smith did not argue the matter with the official, but when the time came for him to speak he stepped quietly to the low platform, and began to quote from the constitution of the United States the amendment which guarantees freedom of utterance, as it is commonly assumed. Immediately the officer laid hold of him, and placed him under arrest, seeking to justify his action with words which sounded curiously ironical in view of the whole situation: "In the name of the peace and dignity of Centralia."

#### *The Law's Lawlessness*

Although the meeting was held on an open lot, which was private property, and the crowd of lumber huskies present was sufficient to have effected a rescue, or at least to have made the action of the town official a very uncomfortable experience for him, there was no outcry nor any demonstration whatever. I took the platform without interference, expressed myself plainly but quietly as to the farce which I had witnessed, and the provocative tactics of the authorities as I had noted them in this and similar situations, and finished my address before an audience as orderly as though nothing unusual had taken place. Elmer Smith was released on bonds, the trial proved to be as much of a farce as the arrest, he was dismissed, and two weeks later spoke before a much larger audience at the same spot. But in this instance, as in many another which I have witnessed in southern California in more recent years, the conduct of the I. W. W. was in such contrast with that of the defenders of "the peace and dignity" invoked to justify official lawlessness and outrage as to make one marvel at the self-control of the workers and their friends. The hysteria and violence both in speech and action was altogether on the side of those who were professedly acting in the name of law and order.

The findings of the church commission, representing the national Catholic, Jewish and Protestant bodies, following their long and painstaking study of the Centralia case, are naturally disappointing both to the Industrial Workers and their friends, and to the legionnaires and their apologists. The comments of the I. W. W. press have been more restrained, and considerate of the difficulties under which the commission labored, than have been the attacks upon the commission by the capitalist press in Washington and elsewhere. The basis of the commission's findings is

the emphasis placed upon the public passion at the time when the tragedy occurred. The capitalist press is angered by the fact that the church report deals frankly and with considerable fullness with matters which the court did not allow to be fairly presented, such as the indubitable purpose of the lumber barons and their henchmen in Centralia to repeat the violence against the Industrial Workers of the World which the I. W. W. had suffered at the hands of the mob the year before, and which they had been forewarned to expect on this occasion in heavier degree.

#### *Unpunished Violence*

The indictment at this point by the church commission is outspoken. "It is impossible to exclude from consideration the many acts of violence against the I. W. W. for which no one was prosecuted. The earlier raid on the I. W. W. hall, the destruction of that organization's property on this occasion, the deliberate lynchings of one of their number, the violence of the man-hunting, as well as the earlier acts of violence, have gone without investigation or punishment. Neither were the deliberate attempts to influence the jury investigated. Proceedings for contempt of court were not brought against those responsible." This is a heavy score against the champions of law and order when the character of this church commission is considered, the restraint imposed upon it by its responsibility to a very conservative constituency, and the reserve which they show in exculpating the I. W. W., who confessedly acted in self-defense.

Perhaps it is pertinent at this point, by way of what has already been exhibited here concerning the passion and prejudice against all dissent at the time, and the hangover of conservatism in the churches themselves, that mention be made of the fact that when Dr. Sydney Strong, minister of the Queen Anne Congregational church in Seattle, two years earlier ventured at a meeting of the National Congregational council at Columbus, Ohio, to plead for an open mind and fair play toward the I. W. W. lumber workers of the northwest, the reaction upon the ministerial association of Seattle was such that he barely escaped being cast out from the general ministerial fellowship there by an open vote before he had returned to be heard in his own defense. If the fire of public passion was as hot as this among churchmen it requires no lively imagination to realize what the intolerance toward the I. W. W. was among the people at large, and especially where it was deliberately fanned into flame by the special interests they had antagonized.

#### *Lawlessness in Mood and Word*

The church commission's report falls far short of dealing adequately with the riot of lawlessness in mood and word and act which prevailed along all the western coast toward whoever dared to champion in the slightest degree the human claims and civil rights of the I. W. W. It is to the credit of the church bodies represented in this commission that alone among all our socially representative and responsible groups they have acted even at this late hour, and in

this guarded manner, to question public justice toward the I. W. W. of Centralia. No legal body, local or national, has so far intervened on behalf of official sobriety and judicial decency in respect to this case, or a dozen other instances which I could easily enumerate as passing within my own experience or review in the past ten years here on the Pacific coast, though in more than one instance the commonest demands of fair play and honest conduct were cast aside in dealing with the I. W. W.

The press has been, almost if not quite without exception, mendacious and vicious in believing the facts and misleading the people, yet no council of editors or newspaper men has so far peeped on behalf of even a moderately just review of the treatment which social dissent has had at the hands of the police or before the courts. The educators of prominence have been quite as unanimous in their silence, and their apparent unconcern with lawlessness under the guise of law, and mob violence of indescribable brutality in official or military uniform. If particulars are wanted it is not necessary to go back a dozen years to Centralia, but instances in plenty can be had from unimpeachable records of what has gone on in southern California in the past few years.

#### Good People Cowed

The appalling thing about it all is the cowed spirit of people who are ordinarily good and kind when official outrage and legal bludgeoning is directed against economic heresy. One may be as conservative in one's findings with respect to the unwise and illegalities charged against the social radicals as the church commission is in condemning the Centralia I. W. W., because they are dubiously debited with going outside of their hall to defend themselves, yet the weightier criticism by far must stand against society's attitude toward them, as it does quite undeniably in the commission's report. Allow all and more than can be proved as to the provocative tactics of radicals more belligerent than the I. W. W. ever were, it is still true that the balance in their favor, as between them and the police and the courts, is such as to make any well informed and fair-minded man marvel at the public indifference to the illegalities and horrible cruelties committed against them.

The point of primary emphasis with respect to the church commission's findings in the Centralia case is that there was a commission of this character, and such a report. Nothing of the kind has been so much as attempted before in all the history of religion and of the labor movement, so far as I can discover. Nothing of the kind has been so much as proposed in our own day by any body of professionals of anything like equal intellectual and social standing. The American civil liberties union, for having done nothing more than ask for fair court procedure in respect to these radicals, with whose economic positions the union has no official or personal fellowship beyond seeking for them their civil rights, has been ostracized and condemned to an absurd degree. Congress has instituted no inquiry as to the violation of all our

American principles and guarantees in dealing with radicals, but runs readily to the promotion of farcical ferretings whose obvious objective is further disregard of decent dealing with them.

The church commission on the Centralia case might well incline the religious public as a whole to a more wholesome independence with respect to popular hysterias, police suppression of whatever offers them opportunity for sadistic indulgences in zeal without knowledge and cruelties without restraint, and court procedures which recall the Salem witchcraft trials of more than two centuries ago. It is not Centralia that is alone in view. The conscience and intelligence of the churches might well be exercised over a wide range wherein protest now, for righteousness' sake and at the cost of a little popularity in high places, may be of exceeding value in the testing time ahead.

## Two Dialogues

By Arthur B. Rhinow

### *The Flower*

THE FLOWER—Don't, please.

MAN—You are so beautiful.

THE FLOWER—Don't break me. Others want to enjoy my beauty.

MAN—But I want you all for myself.

THE FLOWER—All? My roots are deep.

MAN—All of you. I want to take you home with me.

THE FLOWER—To die?

MAN—I shall plant you in a flower-pot and keep you in my room.

THE FLOWER—I need the sunlight and the rain.

MAN—I shall plant you in my garden, then.

THE FLOWER—Then I shall bloom for others, too.

MAN—Ah, me! What can I have to be my very own?

THE FLOWER—What you will share with others.

### *The Holy Land*

BOOTLEGGER—I visited the Holy Land this year.

MYSELF—What did you see?

BOOTLEGGER—I saw it all. Brought home a lot of souvenirs. Look, here's a jar of water from the Jordan.

MYSELF—You must have spent a fortune, then.

BOOTLEGGER—That isn't much for me. . . . And you, poor man, what did you see this summer?

MYSELF—The Holy Land.

BOOTLEGGER—Come, now. I know you can't afford to take a trip like that. Tell me, where have you been?

MYSELF—In the Holy Land.

BOOTLEGGER—But where?

MYSELF—Right here.

BOOTLEGGER—Oh, you were dreaming, man. . . . I had the real. What did you have?

MYSELF—Him.

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# Hungry Men and an Empty Gymnasium

By Erdman Harris

**S**HORTLY after the first of October an unemployed newspaper man came into the writer's office and told a story which could be matched thousands of times over in this "most prosperous country in the world." The termination of a publicity campaign on which he had been working had left him high and dry, out in the street. He had worn out his shoe leather trudging from one office to the other. "I'm awfully sorry, but you see we're laying off men, not taking them on." He was sick of hearing this. You would be, too. A friend had been willing to pay his salary for a month if a magazine would give him an unpaid job and try him out. No use; there were one hundred waiting for positions, and the editor could not even take a man on free. Certain personal idiosyncrasies created additional difficulties for this particular individual. Nevertheless, he was just one of the great army of those who want to work but cannot find the chance.

## *In the Breadline*

It was suggested that he try to write the story of unemployment from the inside, that he join breadlines, talk to the men, find out how they were reacting along the Bowery, on the waterfront. He had proved that he could write. Newspapers might take his articles, which would do double duty as a small source of income and a large opportunity for the kind of publicity the situation seemed to need. But the articles were never written. In search of material, he struck men, homeless men, infinitely worse off than himself. His knowledge of agencies led him to suggest things these unfortunates did not know. He accompanied them in their search for food and shelter. He came back and reported the ghastly situation into which New York city was drifting.

He asked informally for volunteers from Union theological seminary. He would take them to the spot. He would open their eyes. A number of us responded. All that he said was true. The Bowery was overrun with dispirited, fear-haunted beings. At the waterfront, they would gather refuse together and build fires in an attempt to temper the cold of the fall nights. Fifty or a hundred would gather around these breeding places of despair. All kinds were there. We mingled with them, talked with them, offered them cigarettes. There were the real down-and-outers, a few professional "panhandlers," a few "hop-heads"; but for the most part they seemed like ordinary men, out of luck.

## *Despair on the Waterfront*

Their stories poured forth. They had honorable discharges from their ships—seamen, most of them. "Overproduction of Cuban sugar," "the tariff," other reasons were given why, through no fault of their own, they found themselves by the fire on the water-

front, nothing to eat, nowhere to sleep, nowhere to go. Their companies simply couldn't send ships out, that was all. Some had been there a month, some only a few days. Some were old-timers; some were in their teens. It was the youngsters that "got" us, especially. Attractive youngsters, many of them; mixed up in that despair-ridden crew, warming themselves by the fire.

The idea occurred to us: why not pry some of the young ones loose, do something for them? We could see that they got a bed for the night at least. Our resources were limited, we couldn't handle fifty, but we could handle a few. We told the youngest to follow us. The newspaper man knew of places to put them. We might be able to get them jobs. We had come to like these rough-and-ready youngsters, down on their luck. But how could we leave the others shivering in the night? Could we not at least set up a coffee stand? We had to make a choice; we chose to take the young ones with us.

## *Constructive Action*

What could be done? We had a luncheon meeting at a downtown club. (Why does all business have to be done at luncheon?) The head of the welfare council was there. There was a little angry talk about the mechanized approach of the social agencies. There was even talk that some of the agencies needed "exposing"! But saner councils prevailed. Why not do something that was not mechanized, something personal, something constructive, and give that publicity as a stimulant to other activities?

An informal student-faculty committee drew together around the project. I say "drew together" advisedly, because there was no organization. Those who had seen the conditions on the waterfront wanted to help. All were willing to give time and attention to the problem. Money came in, in large and small amounts. One man told another. Up to that point the scheme had succeeded in recruiting ten boys, of whom a couple had drifted away after two nights in a lodging house, two had secured work, one had been shipped out of town. The rest were on our hands.

We felt desperately the need of having them all near the seminary. The house committee was approached; could we have the large guestroom in the dormitory? Could we use the gymnasium across the street? Deliberations were held. The use of the dormitory was, we think wisely, not approved; the gymnasium was declared possible. But how about the arrangements? A thousand and one details had to be thought through. Many committee meetings, discussions, conversations worked over the agenda, point by point.

A practical arrangement emerged. Extra cots, ten of them, were to be set up in the gym, under the balcony. This would not interfere with any of the ordi-

nary athletic activities carried on there. There were to be blankets, sheets, pillows, pillow-cases, towels, and soap provided by the seminary housekeeping department. When the scheme was explained, the staff set about in the most cooperative spirit to make all the arrangements. The unemployed were to eat in the refectory, breakfast and supper. Money was to be issued to them for lunch, to be taken wherever they were in their job-hunting tours. A job-finding office, in touch with the free employment agencies, was to be created. Recruiting was to be carried on at the waterfront by groups of students.

#### *Cooperating with a Church*

The day that permission was granted for all this, each one of seven students agreed to be in charge of the experiment for a day, to meet the unemployed boys for supper, help them with their evening's activities, sleep with them in the gymnasium, and give them instructions about places to go to look for work after breakfasting with them the next morning. This man in charge was to be assisted by two other volunteers during the evening. The recruiting filled the nine beds, the boys arrived for a basketball game and supper. An old clothes' campaign outfitted them for their new life. No rules were laid down. We simply talked over whatever understandings were necessary to promote the common weal. The Riverside church opened its doors wide to the group. They enjoyed the bowling, the class in public speaking, the athletic activities, the men's reading room.

A treasurer has been appointed. He metes out to the student in charge each day enough money to handle meals and laundry and incidentals. A careful check is kept on where the money goes. One of the seminary departments allows us the use of its secretary for receiving phone calls about jobs. A student is also in charge of clothing. Usually the young seamen have very little suitable to use on shore. So far suits, overcoats, pajamas, shirts, shoes, socks, underwear, neckties have been freely volunteered.

#### *Personal Relationships*

The unemployed boys are largely put on their own responsibility. We don't attempt to baby them. We tell them we are simply working with them to help them get adjusted. We try to be genuinely friendly and helpful. Each boy has one student especially interested in him. As boys get jobs and establish themselves, they leave the gymnasium, and their places are filled by others in need of a lift. The plan is not to send a boy out as soon as he has a job, but when he can make a reasonable adjustment. Boys who have got jobs and continue to live with us have volunteered to pay what it costs us to feed them. They get their beds free.

So far—and this has all happened since October first—we have kept it small, for two reasons: financial and personal. It costs over a dollar a day per man, or three hundred dollars a month for ten men. This includes food, carfare, laundry, and extras. The

only excuse for doing it our way is that it involves close personal relationships between students and unemployed.

Up to November 5, this whole scheme was conducted on an informal basis. But on that date, the student council requested that the project be explained to a meeting of all the seminarians with a view to deciding whether it should be taken over officially, and organized in a larger way. It was voted to try to raise three thousand dollars for a more ambitious edition of the former plan, over and above the soliciting of enough funds to carry on the regular student activities, participation in conferences, and in bringing of a foreigner to study with us next year. The Union seminary chest was to be the title for the combined drive.

To make a long story short, it went over the top! A few of our directors, hearing about what was being done, contributed enough to give us a comfortable surplus. Now, as I write, the new committee, responsible to the student council, has taken hold, with an executive secretary, a man in charge of educational and vocational work, a man to head up the job-finding bureau, a man in charge of physical equipment, another to organize whatever recreational facilities may be necessary, and a number of volunteers who act as officers for a day, sleeping in the gymnasium with the men in turn. Each unemployed boy will have an adviser. The department of vocational guidance at Teachers college is helping us with our diagnosis of the educational needs of each individual. This week we are to recruit to our full capacity of 25; and we have money to carry on until April 15.

#### *Gratifying Response*

Of course, if conditions in the city become extremely critical later on, if there proves to be a crying need for plain mass relief, which is not being met even after the armories have been turned into municipal lodging houses (one of many proposals), the whole gymnasium could be used for some hundreds of homeless men. In the meantime, we are going to move forward as planned.

One fine element has emerged: the responsiveness and responsibility of the unemployed boys. Two have suggested their immediate desire to go to night school. A student is now investigating the possibilities for this. Others are anxious to read. The suggestion is being explored that half of each day be used by them for some volunteer employment, working in the seminary library, performing odd jobs for needy families, or something of this nature. It seems impossible to spend more than the morning profitably in search for work. The afternoon and evening might well be filled with athletics, study, music, discussion, and useful work without pay. In the event that by December all available jobs have been filled through the comprehensive effort of various private and public agencies, our Union seminary project might well evolve into an experiment in education. We are ready for whatever may befall.

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# DECEMBER SURVEY OF BOOKS

## God's Inner Conflict

THE PROBLEM OF GOD. By Edgar S. Brightman. The Abingdon Press, \$2.00.

WE have learned to expect from the pen of Professor Brightman books characterized by keen analytical scrutiny, crisp directness of expression, and a certain gleeful exposure of his opponents' weaknesses. He is essentially a debater in theology. This volume is characteristic.

Brilliantly he sketches "the rising tide of doubt" among publicists like Lippmann, psychologists like Freud and Watson, philosophers like Vaihinger and Sellars, and literary men like Julian Huxley, Krutch and O'Neill; and offers a critical review of "the substitutes for God." This second chapter contains his judgments upon Lippmann's "high religion" and upon the humanism of Dewey's "Quest for Certainty." Lippmann he finds ungrateful in being "unwilling to acknowledge any source or value beyond himself," too subjective in his assumption "that a good man is the source of all the goodness there is," and fundamentally irreligious in his conclusion that the universe is meaningless for human life. Dewey comes under condemnation as vague and inconsistent; his view "probably lacks both the intellectual vigor and the content to supplant theism." What success humanism has had is due, Dr. Brightman believes, to the fact that "it turns its back on the really troublesome problems" and exploits the failure of traditional religion to meet men's social needs.

Under the clever captions "The Expansion of God" and "The Contraction of God" the author then outlines the influence of science, religion and philosophy in compelling a broader conception of God, with a tendency towards pantheism and its vagueness; counteracted by modern delimitations of the activity of God to orderly, unitary, finite manifestation. What are we to do in the face of this dilemma? From this point on, the book is a constructive argument for Dr. Brightman's conception of God.

The God which the author offers us is a finite God; but not finite in the sense in which Wells and Hastings Rashdall use the term. God is limited not by anything outside himself (except his own grant of freedom to mankind). How then is he limited in any save the traditionally acceptable mode of self-limitation? To this last conception Professor Brightman objects because it leaves unmet the real problem of evil. Resolutely the author addresses himself to a view of God in which divine goodness is preserved though omnipotence (which self-limitation tacitly assumes) has to go.

God is limited by an aspect of his own nature, "a passive element which enters into every one of his conscious states, as sensation, instinct and impulse enter into ours, and constitutes a problem for him. This element we call The Given." There is apparently an inner conflict within God; though God is always creative and triumphant.

Here lies the originality of the book: in this new doctrine of The Given. God now appears engaged in a struggle for self-mastery. Startling as this conception is, it is not so astonishing a departure for a personalist; for personalism has always found in the kinship of human and divine consciousness a clue to the characteristics of God. Here is a clue from the new psychology of dissociated personality used in the interpretation of God. The line of thought is most suggestive; but it needs refinement and more coherent expression than the author has given it. This he himself admits, and begs for criticism.

Two principal difficulties were raised in the present reviewer's mind. First, is this solution anything but pushing

back the dualism into the Godhead itself; and if God is confronted by The Given within his own person does the assurance of his triumph over it not raise again the whole question of his omnipotence? Is he really limited if his control of The Given is a foregone conclusion? This sounds too much like John Haynes Holmes's finite God who falls *always* to rise. The struggle seems a bit artificial. The argument on page 188 is not a very convincing reply.

A second difficulty lay in the relation of God to matter. Concerned to preserve the pure spirituality of God, the author tells us that God is not material (p. 116). Yet elsewhere in the book (pp. 117, 124) matter and physical nature are spoken of as "a form of his conscious experience"; and we are even told (p. 190) that "God is eternally both matter and form."

It is to be hoped that the interesting development of thought which Professor Brightman here presents will be subjected by him to further scrutiny and exposition, and its rough corners rubbed off—if they can be.

EDWIN EWART AUBREY.

## Evaluating the Gospels

JESUS, THE SON OF GOD. By Benjamin Wisner Bacon. Henry Holt & Company, \$1.50.

THIS BOOK comprises the first of the Ken Shaffer memorial lectures to be delivered in Yale university. It is in no sense a biography, and is a book for the student rather than for the layman. Indeed, the author distinguishes between gospel and biography, and wonders, not without reason, if a biography of Jesus, as we ordinarily think of that term, is possible. It is his purpose to pave the way for future lectures on "the character, life and teachings of Jesus," and to instruct the student mind in the best method of approach to the tremendous problems involved in Q, the synoptics, and the Johannine version.

Thus, the four lectures of the book are principally a study in method, criticism and appreciation. The first lecture, on why and how we study the life of Christ, is an evaluation of sources, and successfully clarifies the muddled thinking of most of us in regard to the comparative value of the sources. The second part, "What the eye saw," deals with the Markan account, and the author considers this gospel the nearest approach to actual biography. An ingenious comparison between the life of Jesus and that of Joan of Arc causes us to appreciate Mark's possible fallibility and impresses us with the fact that a contemporary of Jesus, such as Mark through Peter was, would have seen Jesus in a different light from that of other biographers, objectively rather than subjectively.

The third section, "What the ear heard," presents Jesus as "messenger of the divine wisdom." This lecture is an appreciation of Q, and those not expert in biblical criticism may find the going somewhat arduous. Nevertheless, new stepping-stones toward the understanding of Jesus are here offered all those interested in his life. The Q logia reflect Jesus as the second divine messenger and recognize fully "the independent significance of the great work of the Baptist." Jehovah God is himself the mighty worker, the divine healer, and Jesus is the instrument of God's grace. But in Mark, Jesus works by a power resident within himself. Q would fasten our attention on God, Mark on Jesus.

And it is the author's belief that without the Johannine account the biography of Jesus so-called would have been definitely incomplete. Dr. Bacon has his own view of John's

gospel. I closed his all too brief account wishing that he might have told more. To be sure, he does not spare the fourth gospel in so far as its historical validity is concerned, but he does lift it to a new plane in his belief that it is not only retrospect and mature reflection, but a conception of what Jesus would have said and done had he been called upon to evaluate his own person and his teachings. The Gospel of John is that which "entered into the heart of man to conceive." "What then," says the author, "does the fourth gospel contribute to the biography of Jesus? Relatively little, if you use the term in its ordinary sense. But we are dealing with gospels, and gospels are not biographies."

They are more. And John tells us that Jesus is more than the martyr of the Markan account or the messenger of the Q source; he is preeminently the Son of God. He has entered into the heart of this gospel writer to declare himself the Way, the Truth, the Life.

WARE W. WIMBERLY.

## Thou Crystal Christ!

THE MASTER OF MEN: *Quotable Poems on Jesus. Compiled by Thomas Curtis Clark. Richard R. Smith, \$2.00.*

A GOOD anthology is not so much a garland as a garden of poems; and just as flowers while they live and grow center their life about the sun, so the flowers of poetry, to grow and blossom richly, should center themselves about a great subject. And this anthology has a great subject. We can well say of the Master of Men, in one of the most beautiful amid many beautiful poems:

But Thee, but Thee, O sovereign Seer of Time,  
But Thee, O Poets' Poet, O Wisdom's Tongue,  
But Thee, O Man's best Man, O Love's best Love . . .  
O what amiss may I forgive in Thee,  
Jesus, good Paragon, Thou Crystal Christ!

This book reveals anew the inexhaustible wonder and depth—the "sphere-melody" as Carlyle called it—of the life of the Master of Men, that "perfect life in perfect labor writ." These poems, like beautiful footnotes to the Epic of God, give us renewed realization of the supreme beauty of the life that, bound between the strange and terrible covers of a birth and a death, is the world's greatest poem. We realize in new detail that Heart of Light, the Christ who alone of all the world has held wisdom and beauty, the philosopher's truth and the hero's action, the peace of light and the passion of fire, in perfect synthesis and equipoise, as the sky holds moon and planet and sun. We find here new imaginative testimony to the great words of Carlyle: "Look on our divinest Symbol—on Jesus of Nazareth! Higher has human thought not yet reached."

It is natural to turn, as Thomas Curtis Clark has done, to poets for understanding of the "Poets' Poet." And we are not disappointed in so turning; for here are the poems of many who have felt and sung the depth, the transcendence, the holiness, the love, the healing, the heroism, the passion and agony, the triumph and eternity, of Christ. To read these poems amid our noisy years, is to step suddenly out of the blare and chaos of city streets, to pass quietly through the darkened hush of a cathedral, and to come at last to the serene high sunlight of some tower whence one can see, beyond the city's turmoil, the brown spring-time earth fair with green leaf and coral blossom, and on the horizon's verge the ocean with its "mighty waters rolling evermore."

And beyond this mood of eternity, the poems illustrate the variety of Christ's appeal. Here is Christ the "Strong Son of

God, Immortal Love"—the sun and magnet of the spirit, the verity and height and significance of life. Here, too, with "the wounded hands, the weary human face," is the suffering Christ—

From Eden barred, and Paradise,  
Too sadly wise, too sadly wise!  
Oh, lonely feet, Oh, bleeding feet!  
In step with mine on the city street!

Here, too, the compassionate Christ—

Jesus, the friend of lonely, beaten folk,  
Comrade, defender of each humble one.

And we find here also the "Continuing Christ," who lives with us as well as beyond us; the risen Christ, and the white miracle of the resurrection. And here, too, is the prophetic vision of the great triumph of eternity, in the lines of Stephen Phillips:

And He shall charm and soothe, and breathe and bless,  
The roaring of war shall cease upon the air,  
Falling of tears and all the voices of sorrow,  
And He shall take the terror from the grave.

And He shall still that old sob of the sea,  
And heal the unhappy fancies of the wind,  
And turn the moon from all that hopeless quest;  
Trees without care shall blossom, and all the fields  
Shall without labor unto harvest come.

Of course, no anthology is perfect. And there are omissions here that I regret: Whitman's "To One Crucified," certain lines from Stephen Phillips' "Christ in Hades," Francis Thompson's "Veteran of Heaven," and those great poems of the greatest of living poets, G. K. Chesterton, "The Wise Men" and "The House of Christmas."

But, this side idolatry, the book is one of the finest anthologies of the religious spirit. With loving care, with vital feeling for religious values and artistic excellence, Thomas Curtis Clark has given us much that we shall treasure because it sings itself into the soul. It is a fine service to poetry and to religion, those two great aspects of the human spirit that must walk always together if either is to be great.

E. MERRILL ROOT.

## What the Doctor Learned

THE STORY OF SAN MICHELE. By Dr. Axel Munthe. E. P. Dutton & Company, \$3.75.

ONCEASONALLY I preach a book-sermon. Not that I approve of the idea, for there are still plenty of unexplored areas in the Book of Books—but because I cannot help it. There are rare occasions when I discover a book that possesses me, mind and soul. Sunday comes bearing down with its inexorable demand for two sermons. I try to dislodge this book. I essay to go into Bithynia—but the spirit suffers me not. Then I bring to my people the overflow and invariably they find it refreshing.

"The Story of San Michele" is just such an absorbing book. I entitled my sermon "Behind the Scenes in a Doctor's Life." In literary artistry and in subtle symbolism, it suggests San Luis Rey; in its wealth of case-studies of a doctor's patients, it reminds one of Sir Philip Gibbs' "Hidden City." But this book is not fiction—it is autobiography. It is the vivid, colorful life story of a medical man—a specialist in mental troubles—in Paris and Rome. He is a fashionable doctor. His consulting room is filled with an endless procession of rich patients, looking for a pick-me-up. Here is

an American girl who has bartered her wealth and romance for an Italian title, and this doctor guides her through her various stages of disillusionment. Here is a portly woman with her poodle-dog and nothing to do, exhibiting all the symptoms of hysteria; and here, too, is the dissatisfied husband, puffing long black cigars and chronically irritable.

The doctor puts in his day with these rich neurotics, and in the evening-time hurries off to the slums to fight almost single-handed an epidemic of diphtheria, and to perform hasty operations on throats by the aid of a coal-oil lamp and a street-sweeper. Then, over-driven, he cannot sleep. But he always has a means of recovery—he carries in his heart a dream.

It is this dream that gives distinction to his life. It keeps him from becoming a mere medical drudge. And it had come to pass in this wise. As a young man, taking a holiday in Italy, he climbed the cliffs above Anacapri, and came upon the ruins of an old palace of Tiberius. Pillars and statuary lay about in endless profusion. Then he began to dream that some day he would come back to this spot, and with his own hands rebuild a house open to the sun, the wind and the voice of the sea. In his dreams he saw white loggias peopled with statues of gods, a long pergola with a hundred pillars leading through garlands of vines up to the chapel, from which sweet bells chimed the Ave Maria at noonday and at the evening hour. Some day he would escape from the cramped, artificial life of Paris and come here to find cloudless days of happiness and starlit nights of dreams.

Then he went back to his room in the dull Latin quarter. All the other students spent their evening in Bohemian fashion with their Mimos. But a young man with a dream of beauty in his soul is immune to such temptations. No Mimi for him! This dream is the motif running through all the harmonies and discords of this book. Years go by—he has travel and adventures; he fell into a crevasse on Mount Blanc and almost fell in love with one or two of his patients; he has contacts with poets, novelists and royalty, friendships with monkeys, gorillas and American millionaires; but these are but stopping-places on the way to his dream. Strangely enough, dreams have a way of coming true, and in the end, nerve-frayed and almost blind, he does build his haven of refuge and peace, and when nightfall comes and the sun was declining into the sea, he says, "It has been a beautiful day."

There are many other beautiful reflections upon life in these self-revealing pages—his self-forgetful service, the uncanny potency of suggestion in the treatment of many ailments; his longing for the essential, simple things of life, his appreciation of the self-effacing devotion of the nuns in the convent, and above all, his passionate love of animals and their love for him—all are outstanding features in this remarkable book. He was always curious about death, has a wistful rather than a confident attitude to religion, but in his relations with his fellow-men, he seems to illustrate with wonderful fidelity what Jesus might have done in the role of a specialist in mental troubles in Paris, Naples, Messina and Rome.

F. W. KERR.

## In Defense of Business

THE BIBLE AND BUSINESS. By Umphrey Lee. Richard R. Smith, \$1.50.

VERY little has been written on the theme which engages the attention of the author of this book. Starting in with the story of Abraham's purchase of the field in which he buried Sarah, the various evidences of the employment of the terms of business, as well as business transactions, are

traced through the entire Bible. In fact, it would be difficult to conceive of a record of the religious life of any people which did not contain reference to commercial transactions, since the essence of life is found in relations with one another. The Bible is a record of human relations, involving their personal intimacies: their courtships and marriages, their religious worship, the inner secrets of their lives. In such a record it would be expected that we should find also something of the life of barter and trade in the marketplaces of their activities. We are taken through the Old Testament, led by the trail of industrialism and on into the New Testament, where we find so much of business. Jesus knew the price of sparrows, was familiar with the work of pearl merchants, advocated the payment of taxes and condemned the unjust steward. Paul frequently used the language of the merchant and challenged his converts to square dealings. The author believes that there was no intent to establish communism among the apostles, as we understand communism, but rather to set up a system of business which would be convenient to all. While it would be impossible for business in this twentieth century to be carried on under the pattern of either the Old or New Testament, we do learn certain principles advocated then which are valid now. "Honesty is the best policy," was and is a good proverb. One lays down this book with a firmer conviction that the Bible is indeed a book of the common people, and written in the language of their everyday life.

F. J. FITCH.

## The Candle Still Burns

CHRISTIAN ETHICS AND MODERN PROBLEMS. By W. R. Inge. G. P. Putnam's Sons, \$5.00.

"CHRISTIANITY has certain values which appeal to people in a period of economic depression, or in personal sorrow, but what can it do with successful and untroubled men? If we are nearing a period of exceptional and prolonged prosperity, we are also nearing a time of spiritual bankruptcy, for the two go together." These words were not spoken by Dean Inge, but by a thoughtful and deeply religious business man of Chicago. The violence of Nietzsche and the pessimism of Schopenhauer had no place in that conversation which ended, perchance, with a question mark.

But Dean Inge says, in the closing paragraph of his book, "I have no fear that the candle lighted in Palestine 2,000 years ago will ever be put out." He matches the social and personal problems of our day with the ethical teachings of Jesus without any attempt to pull the rabbit of solution out of the silk hat of theological affirmation. He points with grim candor to the weaknesses and dangers of organized religion. He makes an astonishing interpretation of the teaching of Jesus, particularly in the realm of marriage and divorce, which will throw some Greek scholars into vociferant disagreement. And he is aware that "the authority of Christ may be more widely rejected than it is today." Still, he believes that the candle will keep on burning.

Two sections of his book are given over to a survey of asceticism and the development of theocratic imperialism. Casual reading makes it appear that the direct flow of thought is interrupted while the dean indulges in a scholarly evaluation of asceticism and his well-known prejudice against Roman Catholicism. One may wonder what these considerations have to do with a comparative evaluation of the ethics of Jesus and the dark eccentricities of individual and mass behavior. But, as patient manipulation completes a jig-saw puzzle and reveals the whole picture, the brilliant and comprehensive analysis contained in this book calls for their inclusion.

Asceticism, as reviewed by Dean Inge, has taken many queer twists in the past. Today it is expressed in a hysterical sentimentalism, exclusive and literal. It glorifies certain physical events in the life of Jesus, and ascribes to them redemptive values they never had. If this hysterical sentimentalism insists that it is "the oldtime religion," and therefore the only true concept, treats prayer as a grab-bag out of which material benefits may be blithely drawn, offers a celestial lollipop as a reason for being good, and rants at the factual progress of science as iniquitous, then, to those who rebel against such grotesque and demeaning explanations of the way of the Most High with his children, and have discovered no nobler interpretation of religion, Christianity has become cold and powerless.

Nor is theocratic imperialism confined to the attitude and practice of the Roman Catholic church. Ceremonies enacted with nothing more than fidelity to their historic meanings are apt to leave a modern congregation very cold. The sacraments of baptism and of the Lord's supper must be humanized by reverent attempts to fathom the actual mind of Jesus. The whole question of authority, whether postulated in pope or book, seems puerile. The reliance on "revealed" religion does not appeal to those who have left the creedal dug-outs of tradition, clipped the barbed wire of security, and are on their way across the no-man's-land of sheer adventure. It is in the incompatibility of theocratic imperialism, Protestant as well as Catholic, with a personal and creative experience of mysticism, that Christianity faces a danger no less fatal than an hysterical sentimentalism which tags itself as orthodoxy.

If Christianity cannot free itself from these fungi, we are afraid that time will class Dean Inge with the false prophets. He says: "Our main difficulty is to get the fundamental principles of Christian ethics accepted in a rather vulgar and materialistic society." But our main difficulty before the "main difficulty" seen by Dean Inge is to get the church to accept the fundamental principles of Christian ethics. Until that day dawns, we will be, as John Drinkwater puts it in "A Night in the Trojan War,"

" . . . . . as dead men,  
Moving together in a ghostly world  
With life a luckless beggar at the door."

Any consideration of Christian ethics apart from the personal experience of Jesus, out of which experience they came, is futile. Confucius made certain sublime observations; Jesus had an experience. And it is in similar experiences that we will find motivation for Christian ethics. Plato put his republic on paper; we are having a harder time putting a republic into flesh and blood.

Dean Inge rises with holy passion to this thought: "The church, like a wise householder, must bring out of her treasure things new and old—not so much some things that are new and others that are old, as new things that are the legitimate interpretation of the original gospel for a state of society of which the first Christians never dreamed, and old things upon which the illuminating Spirit has passed with quickening breath and revealing light." Christian morality has not for him "a nose of wax," as Alan of Lille said of "authority," to be bent in any direction by those who would alter the face of truth. He faces the evasions of modern life with a sardonic understanding, and liberates the staggering implications of the gospel upon them. And, when he gets through, modern problems look like two-story buildings set at the foot of the Pike's Peak of Christian ethics.

If the "spiritual bankruptcy," held by the business man to be the inevitable concomitant of prosperity, does come, to

what medicine of art, philosophy, or science shall we turn? As the new psychology throws new light on New Testament words, we find that Jesus is as contemporary as the morning newspaper. As we examine the new techniques for interracial understanding, political efficiency, economic justice, and loyalty in personal relationships, we are amazed at their paucity of commonsense and imagination. Dean Inge, in a great and moving book, tells us that our perplexities may become paths to power, and that we may yet uncover in the teachings of Jesus a discipline and a mysticism for a new triumph of the Spirit over the indifference of concrete and steel.

SAMUEL HARKNESS.

## What the Mills Do to Workers

SOME COTTON MILL WORKERS AND THEIR VILLAGES. By J. J. Rhyn. *University of North Carolina Press*, \$2.50.

THIS first-hand case study of 500 mill village families is the most thorough piece of work yet done on the cotton mill village. Four typical situations are studied: viz., rural, town, suburban, and the unincorporated, company-owned village. The families studied numbered some 2,400 individuals; two-thirds of them number four or more per household and in one-third of them all there are from two to seven children. The range of wages was from \$5 to \$37 per week, the average being \$13.40. The average number of wage earners per family falls just under two and the average family income is \$835.64 per year. The more favored workers have, perhaps, the equivalent of \$200 added to this sum through cheap rent, free water, light, etc. The young couple, both of whom work, fare not so badly, but the family with several dependent children must live on a very low standard. Two-thirds of the families came from the farm, but less than one-third were tenants; most of them enjoy better incomes than the farm afforded. The poverty of the tenant and the small farmer on poor soil gives the mill a perennial supply of cheap labor, but 60 per cent of these 500 families have been off the farm more than ten years and there is growing up in the mill villages a group of "old mill hands." The provincial, individualistic farmer is hard to organize, but the group that is growing up in the mill village is becoming more group-conscious, and upon this the union pins its hope for future organization.

ALVA W. TAYLOR.

## How to Be Happy

THE CONQUEST OF HAPPINESS. By Bertrand Russell. *Horace Liveright*, \$3.00.

ANYONE who is familiar with and enjoys the unconventional thinking and writing of Bertrand Russell will have acquired this book before he ever reads this review; and he will not have been disappointed. If there is one man in the world who combines the double gift of profound thought and of clear expression, it must be Mr. Russell. Whatever he says is eminently worth saying; and again, whatever he says could hardly be said in a clearer and more cogent way. One need not be a philosopher to understand this mathematician and philosopher, nor need one be devoid of religion to appreciate this lovable naturalist and atheist.

What a man he is, and what a fine book he has written! One's impulse, on laying it down, is to say, "Why, yes, of course, and I think I could have written it myself." For any minister, however, who finds himself running short on sermon subjects, this book will make an excellent investment, containing as it does enough material for a whole series of excel-

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lent sermons. The only danger is that, because the author makes everything so clear and simple, the reader will be tempted to let it go at that and do little or no additional thinking of his own. But that is one of Bertrand Russell's failings; he makes all his books seem so simple and complete.

Is happiness possible? Many intellectuals, including Walter Lippmann and Joseph Wood Krutch, doubt it. Russell himself has no illusions about the difficulty of achieving happiness; indeed, for him it is nothing short of a conquest, as the title of the book indicates. He believes, however, that with proper mental and temperamental self-discipline, and with a fair share of nature's gifts, including health, food, clothing, and the like, it can be done. The hindrances to happiness are: the modern spirit of competition, excitement, boredom, fatigue, envy, an overburdened sense of sin (sic), and the fear of public opinion. The sources of happiness, on the other hand, are: the family, affection, impersonal interests and hobbies, work, moderation of desires, and a proper sense of resignation in the face of the impossible.

In brief, this book is valuable for the following reasons: It is totally devoid of traditional and sentimental gush, as well as of empty platitudes; it combines deep thought with clear expression; it comes out of the ripe experience of an eminently successful and influential man; it is positively helpful.

EDWIN T. BUEHRER.

## Not Jesus but Christ

CHRIST IN THE GOSPELS. *The Hale Lectures, 1929-30.*  
By Burton Scott Easton, Charles Scribner's Sons, \$1.75.

THIS book is in one sense mis-named, for it is an attempt to go beyond the gospels to Jesus himself. Thus it contains a fine survey of twentieth century study of the synoptic problem, and an evaluation of its results. It applies the discipline of "form-history" to the pre-literary tradition, but the only agreement with the conclusions of the advocates of "form-history" is the discarding of the framework of the gospels. The historical value of the fourth gospel is fairly evaluated, and in connection with it the author gives an adequate description of the Mandaean literature and a sane estimate of its possible contribution to our knowledge of Jesus and primitive Christianity. There is also a too brief allusion to the Old-Russian version of Josephus; and the question is sharply raised as to whether or not Talmudic Judaism can be used as evidence for Palestinian teaching in Jesus' day. This is not, strictly speaking, a study of Christ in the gospels, but a very laudable effort to get at the Jesus beyond the gospels.

In another sense the book is well named, since it is very largely the Christ of the gospels that the author presents as the Jesus beyond the gospels. When the sources of the synoptic gospels have been defined, when their pre-literary units have been grouped as to form, when the background has been painted in, there rises up before us the Christ of the synoptic gospels: a Christ subject to law but rising above it with two great commandments; a Christ who was an ethical teacher and yet expected the apocalyptic establishment of the kingdom within his own generation; a Christ who claimed to be an apocalyptic Messiah. The last chapter, entitled "Jesus," is very disappointing. Here we learn that Jesus in his childhood knew God's will better than his teachers, that he was aloof as a youth because he knew he was different, that his baptism by John convinced him that he was Messiah, that it was when he was faced by failure and death that he decided he was an apocalyptic Messiah; that the disciples' despair had nothing to do with the origin of the resurrection faith since

they never despaired, for Jesus had explained to them about his death and that he was now to be regarded as an apocalyptic Messiah. Everything contained in the various forms of "form-history" (except a few miracle stories), practically all the sources of the synoptic gospels, and a strong sympathy with some of the interests of the apocryphal gospels, have all been woven together to make this picture of the Christ in the gospels, a Christ who is not either an earthly or an apocalyptic Messiah, but both an earthly and an apocalyptic Messiah who calmly announces to his followers his transition from one role to the other. And these, we are informed, "are the critically tested facts of history"!

ERNEST CALMAN COLWELL.

## Indirect Lighting on the Soul

THE ENLARGEMENT OF PERSONALITY. By J. H. Denison. Charles Scribner's Sons, \$3.00.

MASTER OF MY FATE. By Herschel T. Manuel. The Century Company, \$3.00.

THAT zealous vendor of compressed culture, Haldeman-Julius, is reported to have said recently that the greatest sales have been of the "How" books, and it is safe to infer that the average individual is chiefly concerned with the practical side of life. Since we have staked off the north and south poles, and bought up the last piece of real estate, in the Alaska purchase, these "last-days"—to speak dispensationally—yield little for the Horace Manns but to cry "Inward Ho." Hence the only beyond is that which is within, and the culture of personality is as much in vogue as pee-wee golf. A veritable deluge of books on this subject is a good register of a demand for their making, and the end is not yet.

Among those who essay this task of leading people into the promised land, Irving Babbitt insists that "the psycho-analytical divine is about the worst *melange des genres* that has appeared even in the present age of confusion," but there are others, even less divine, who belong to the lunatic fringe of this train, and against whom we must organize a Defense-of-the-Month club. These are they whose sole inhibition is not to inhibit and who, with speech unrestrained, let their very latest ideas run to linotype. Among them we have peripatetic "psychologists" who hire halls, hold spellbound the females with a sense of futility and the males with an itch for quick returns, and departing, take with them hauls of their own. There are the near-Freudians who poke around the basement of our beings, and end by publishing scientific dream books. Then we have a noble scion of "The Adams Family" who dispenses from the bowl of heaven all necessary information on love, finance and health. As if we had a climax, Lothrop Stoddard, whose erstwhile utterances sent a shiver down the spine of the body politic, publishes his latest which is, "Luck, Your Silent Partner." Out of even the foregoing, however, an optimist can see the advantages of indirect lighting. Who knows but that some astronomy may be acquired even through this recent recrudescence of astrology? Surely Freud has revived mythology. There is a "best seller," written by one of his school, and a book in great demand at the libraries, which is dedicated to the author's father, "an invincible Laius," and to his mother, "a discerning Jocasta." Back to your Bulfinch and Guerber, all ye sinners!

It is time to say that both these books are among the better class of volumes devoted to this subject. In "The Enlargement of Personality" Mr. Denison has placed much reading, experience and travel under tribute. A paucity of authoritative references and the absence of bibliography and index may

be explained by the fact that it was written for popular consumption. The gist of the contents is that personality is enlarged through the shaping of the concept of the self according to behavior patterns. With outlines drawn from family, gang and history, the two main types of humanity, the receptive and the radiative, are polluted by the "miasma" consciousness or purified through the sense of "mana." A straining for effect is noticeable in some of the statements. For instance, when the writer speaks of "men who are bad because they are good and others who are good because they are weak or bad," we fear he is likely to surrender clarity to cleverness, and to obliterate vital distinctions. That the self is psychologically a product of thought and not a datum of sense is, of course, essentially true, but the exclusive emphasis upon the subjective, and the assumption that behavior patterns constitute the foundations of human mental life, have small scientific backing, and appear, to the present reviewer, to place us in a dichotomized world, only to become aware that we are solipsists, solitary and snobs.

The second book is from the pen of the professor of educational psychology at the University of Texas. Here again the writer recognizes the current views of psychology without embracing any in particular. Perhaps, since we have a real fundamentalist-liberal controversy in this realm—see "Psychologies of 1930" for the list of the twelve scientific tribes—Professor Manuel is wise in concentrating on the practical side of "self-direction." While he is apparently trustworthy in the use of scientific data, our quarrel is rather with the *potpourri* nature of a work in which the Mendelian law associates with a suggestion "to chew your gum in private"; the internal secretions and their importance dwells hard by the section on perfumery; the transfer of training, as a principle, mingles with advice that "a bath is a psychological device"; and the mind-matter problem is bound up in the same bundle with the difficulty of being artistic in the matter of a drug store complexion.

There is something laconic in Professor Manuel's comment upon the use of color in dress. He feels that the various values of gray add to effectiveness. That seems the trouble with both of these volumes. They present "the set gray life" devoid of any issues worth fighting for. It is "an elongated blur," a sphere for cackling cleverness, where the sophisticated become mere "arbiters of elegancies." If ethic be but etiquette solemnized, morals but manners, and union with the divine only another merger scheme for larger dividends, is it any wonder that we have the modern distemper? To enlarge personality and to master fate remain, for many, a sordid boon, if our mental images be only illusion and our destiny be but durt.

W. P. LEMON.

## Never Too Late to Learn

RELIGIOUS EDUCATION OF ADULTS. By W. Edward Raffety. Fleming H. Revell, \$1.50.

IT HAS got to be quite the fashion for religious educators to jump in and write a book emphasizing the fact that adults ought not to be considered as having used up their educability or as being hopeless objects of educational concern. Dr. B. S. Winchester, a Congregationalist, has just written a book with the title, "The Church and Adult Education." Mr. Charles Darsey, a member of the Disciple denomination, has called his new book "Adult Religious Teaching." Mr. Leon C. Palmer, an Episcopalian, has chosen "The Religious Education of Adults" as the title for his effort. Rumor has it that the Westminster Press is seeking a manuscript show-

ing how Calvinists look upon the adult as a religious learner, and now Professor W. Edward Raffety, a Baptist, has favored us with a book entitled "Religious Education of Adults."

Dr. Raffety's effort is essentially a practical manual for church school leaders of about senior high school intelligence. He has clothed his concepts with a phraseology heard most frequently in Sunday school conventions and promotional committee work. The motive seems to be to "put adults on the church school map." Teachers are urged to be "go-getters" and unless officers can "keep their school pepped up" they cannot hope to succeed.

The chief value of this book consists in the recognized ability of the author to carry over into the adult field, principles and practice procedures with which church school leaders, in the past ten years, particularly, have become increasingly familiar. Dr. Raffety has had unusual opportunity to know what has been going on in the religious education movement within the Protestant evangelical group of churches. He has used this knowledge to good advantage in selecting and, especially, in organizing his materials. The leader who is unfamiliar with the academic approach to the problems of adult religious education will have no difficulty in understanding and in seeing the practical application of the twelve chapters in this book.

The organization of the material is admirably adapted to the standards of the international leadership training curriculum. The content, however, reveals a persistent disposition to develop a subject-matter-centered program. The value of this book would have been very greatly increased if there had been included a careful study of the kinds of experience found in adult life under present-day conditions. The needs of adults for the Christian faith arise out of problem situations which have many unique characteristics. The apperceptive background of adult learners is not what it was ten or even five years ago. The adult religious education movement needs re-orientation. The abiding truths need to be taught, but taught with reference to life as it is now lived. Standards, programs, and technique, all need to be re-studied in the light of present-day life.

NORMAN E. RICHARDSON.

## City Government, Ideal and Real

CITY BOSSSES IN THE UNITED STATES: a Study of Twenty Municipal Bosses. By Harold Zink. Duke University Press, \$4.00.

AMERICAN CITY GOVERNMENT AND ADMINISTRATION. By Austin F. Macdonald. Thomas Y. Crowell Company, \$3.75.

HERE is a shining example of the contrast between two ways of studying municipal government, and they are both good ways. Professor Macdonald's scholarly treatment, which is essentially a textbook for college classes in political science, discusses systematically the various functions and departments of government in a city, the duties of the officials, the methods of conducting elections, the advantages and disadvantages of the city manager plan and the commission form of government. While there is a chapter devoted to practical city politics, and sundry references to corruption and the rule of bosses, the main emphasis is upon the orderly and respectable aspects of municipal government. The principal theme is—government as it is supposed to be.

Dr. Zink, on the other hand, as the title of his book clearly indicates, approaches the subject from the other side. If Professor Macdonald gives us a textbook on the anatomy and physiology of city government, Dr. Zink furnishes a treatise

on political pathology. The boss often enough has no official status whatever in the government of the city. Whatever office he may hold is merely incidental to the more important activity of deciding who shall hold the offices and what they shall do. If he draws a salary from the public treasury, it is mere pin-money compared with the remuneration which flows to him through subterranean channels. Not all American cities are boss-ridden all the time, but enough of them are to make the corrupt boss a notorious feature of our civic life. Government by boss is not a political pattern coordinate in dignity with government by commission, and the ways in which a boss gets, holds and uses his power do not lend themselves to such orderly academic treatment as can be given to legal election machinery; but the study of the invisible government of these extra-legal (and sometimes criminal) dictators is essential to any realistic understanding of our political life.

While Dr. Zink makes it clear that there is no such thing as a "typical boss," it appears from his descriptions of his chosen twenty that the median boss—if one may use that expression—is the city-born son of foreign-born parents in humble circumstances, educated chiefly on the streets, orphaned and self-supporting from an early age, heavy-set and muscular, devoted and faithful to his family, and charitable to the poor. And also he has a talent for administrative detail, an infinite capacity for hard work and strict attention to business, an interest in the subtleties of the political game, and some strong ambition to gratify for either money or power. It appears, however, that bossing is not nearly so lucrative a business in the long run as might be supposed. The profits of the enterprise have to be split too many ways. While several bosses have retired with a million or two, none has amassed a fortune of really impressive proportions, and some have died poor. The author has performed an interesting service in playing Plutarch to this group of eminently disreputable Americans.

W. E. GARRISON.

## A Minister Who Was Human

VANAMEE. By Mary Conger Vanamee. Harcourt, Brace and Company, \$3.00.

THERE are artists who, with superb technique, can take the dullest subject and make it interesting. Our biographers are not artists, nor such craftsmen either. The subject for biography must be interesting or the book falls flat. Mary Conger Vanamee is the widow of a very interesting man, Parker Vanamee, and the materials for his life are in themselves adequate for biography. This is not saying that Mrs. Vanamee's work is not good but it is saying that she had something to work on.

Parker Vanamee was a typical boy. He failed in his studies and left school more often than he went. He had none of the disposition that might fit him to be a minister, nor did he ever think he would be one. After school days he went into newspaper work, and it was only a sudden inspiration that led him into the "holy" calling. Yet when he began to study theology he found it absorbing. He never became a great preacher but he did become a great pastor.

In spite of our advancing ideas we still think that ministers should be men set apart. We are still surprised when we find ministers who are ordinary men and nothing more. Parker Vanamee smoked cigarettes constantly, and—this was before prohibition—he drank as he pleased. During his early days he became an able seaman and the tattooing on his arm always surprised his new parishioners. But there might too have been tattooing on his heart. He had acquired that ability to

get along with men, to be a friend to men, tolerant, wise in the ways of people, and human. It was this ability to throw himself whole-heartedly into the life of his parish that made him a person of influence. His liberal ways might get him in bad but his humanness saved him.

Such a man would almost involuntarily enlist in time of war. Parker Vanamee became an officer in the A. E. F. and while in that service he was killed. He was by no means a pacifist. He was too much a part of the life around him to miss the spirit of the days of war.

There is something hopelessly lacking in the ministry today. We have men who are examples of moral inactivity, studious piety, and mystical loneliness. We have great preachers, organizers and writers. These receive their share of publicity. But we have few great pastors. Or do we? These are not the men who receive public acclaim. They are too busy with the human affairs of their communities to worry about praise. Yet the men who visit the sick, minister to the bereaved, talk to the friendless, care for the downtrodden, and bring in the outcaste merge their lives into the lives of others and are the great. They are Christian!

We talk of humanism. Why not dispense with the talk and become human? Leave theory, dogma, belief, ritual, and form for a time and develop the capacity for Christian friendship. An age like ours lacks the human, personal interest. Then too it may be that many men do not have the capacity or genius for friendship—the ability to be a good pastor like Parker Vanamee.

RAYMOND KRESENSKY.

## The Will and the Way to Peace

PSYCHOLOGY OF INTERNATIONAL CONDUCT. By George Malcolm Stratton. D. Appleton & Company, \$3.00.

THE publication of this volume has come at an opportune moment in a decade that has been devoted to universal agitation against war. Although the tragedies of the world war and the "unspeakable horrors of the next war" have been dramatized and many hundreds of people have resolved "never to fight again," the mass reaction against war reached its height around 1925. Since then there has been a decrease in the output of literature on the subject. Even more fundamental than the quantity of literature has been the lack of scientific data on the subject, and of a specific and persistent educational program. Most of the propaganda has been for or against certain plans. The time, therefore, was ripe for the publication of a book that would be friendly to all plans and would contain the most reliable data from the major fields of social investigation.

Professor Stratton was prepared by interest and experience to write the needed volume. He is thoroughly conversant with the literature in the field. He has conducted graduate seminars on the subject for the last ten years at the University of California. He has observed the causes of race conflict on the Pacific coast; he has spent several summers studying the conduct of wild animals and the causes of pugnacity; he has gathered the most reliable data from psychology, sociology, economics, anthropology, and other social sciences that would have bearing on the problem of international behavior.

All this study and reflection has led him to believe "that the endeavor to bring international conduct under the control of law and justice is the most important of all enterprises in which the nations are now engaged."

The treatment of the problem is divided into three parts. The first is devoted to a general consideration of such topics as the minds of the backward and advanced races; the mental

likeness and contrasts in the races; the range of racial prejudices; the forces which make the nation; the delusions in the national mind and the behavior of different nations. "It is clear," he concludes, "that along with much that is alike in all the nations, the chief nations have their individuality, each with its own peculiar life. They give forth ability of various types, one nation forming its most talented persons chiefly to purposes of war, another directing its genius to statesmanship. Most important for governmental progress, nations differ in their corporate behavior, inner and outer. . . . The vigorous and vital nations which withhold themselves from violence are of especial interest to those who look toward juster conduct under law in the international world."

The second part on "the conduct of the nations toward one another," is a critical examination of many accepted theories and practices. The chapter, on "Risk in close acquaintance," is a complete refutation of the theory that to know each other is to avoid trouble. On the contrary, close acquaintance without corresponding development of attitudes of appreciation and understanding may lead to suspicion, hatred and conflict. Hence good-will trips, student exchanges and other current devices are apt to be hollow gestures unless they create genuine appreciation.

The following summary indicates the general direction of Professor Stratton's thinking:

1. The nations of mercantile zeal are in general a little less stiff-necked, a little less ready for violence, than their fellows. To rid the world of its worst aggressions, then, does not require us to rid the world of its nations bent on trade.
2. What stimulates arming by the nation stimulates also a desire for a larger population; and what will quiet the one longing will help to quiet the other.
3. The abounding distrust among nations is not spontaneous. It arises from actual experience of few intentional benefits and many injuries. The distrust will be fully quieted, not by admonishing the nations to be less distrustful, but by practical means to reduce causes of their distrust."
4. Most animals owe their lives and the perpetuation of their species far less to their power to fight than to their power to avoid a fight.

5. War and the war spirit belong predominantly to man's social inheritance, and are continued and developed by human tradition and by active social cultivation. War is an art and a political institution. It is almost the crudest of institutional means to serve almost the highest of institutional ends.
6. Within wide limits human nature does not change. Yet it is wholly wrong to suppose that, for the end we have here in mind, it needs change.
7. The absence of effective instruments other than war, to further and to oppose the desires of nations, must be counted among the important causes of war.
8. The nations are not called upon to create an international society, but only to civilize, to give law and order to the already existing society of the nations.

Part three, "The advancement of international conduct," outlines grounds for improvements and the methods for the re-education for peace. "The more carefully the causes are studied, the less justified seems the tone of fatalism so often assumed by those who speak only of human nature, human instinct, the mob spirit, and all the forces that are irrational, improvident and pitiless." Science, education and politics must be united in a common purpose of producing facts, in propagating facts, in taking the profits out of war, in the devising of adequate political instruments and in educating the desires of people for good will.

This volume is by far the most significant contribution to

the literature of peace since the world war. The author has prepared it as a means of stimulating colleges, churches, newspapers—for he believes the task of educating for peace is a joint one—to conduct study groups and aid in practical action. Although he believes it necessary to enlist college youth, he thinks the task of getting the adult generation of editors, ministers, teachers, and all who believe in right human relations, to take up the quest for peace is the more urgent present need. Fallacious theories do not remain in books; they come out and invade the parliaments of the world. Constant discovery of scientific data and the utilization of it in intelligent education for international conduct is the supreme task of education, science and politics.

JESSE A. JACOBS.

## A Call for a Virile God

**GOD WITHOUT THUNDER.** By John Crowe Ransom. Harcourt, Brace and Company, \$3.50.

**N**O AUTHOR should be held responsible for the blurb on the jacket. Invariably it gives him inward pain. He suspects that some smart-aleck reviewer will pull a crooked grin and try to make him look like a monkey. We will do our utmost at that presently, for it's no fun to review a book if you can't imply how much more clever and wise you are than the writer.

But before we begin our labored spoofing, we want soberly to remark that this is really a whopping book—the kind of a book that you want to take to bed with you o' nights—written by a man who cherishes words as an old maid loves her cat and geraniums; as a painter loves the sniff of turpentine; as a eugenist loves fruit-flies.

This is exactly as it should be, for John Crowe Ransom is a veteran professor of English at Vanderbilt university—a job that is not to be sniffed at by anyone who has ever eaten hog-jaws and hominy with the savants of Nashville. And doubtless he will forgive almost anything that a critic may say about this thesis so long as it is conceded that his diction is top-hole, which I most fervently do with my hat off. The book is a constant delight! What a blessed talent the man has for pouncing upon the exact phrase that he wanted!

The strongest reason I can give why every aspiring preacher should own this book is the bare fact that it is going to please nobody. We face a hard winter, and any altruistic person should be ashamed to lay out money for a book that merely sanctions his opinions. We will not be able to afford such luxuries before the spring of 1933.

What makes me grin is the close geographical relation of two phrases on the cover of "God Without Thunder." The sub-title is "An Unorthodox Defense of Orthodoxy." The publishers add that the book bids for the patronage of "the intelligent conservative." Is then the intelligent conservative unorthodox? If so—the lunch is on me, even if I have to put a second mortgage on the old home to take up the check.

When I left off counting the times the word "myth" recurs, in adversities to Old Testament narratives, I had tatted up forty-seven. At that juncture I decided to discontinue the myth-sniffing enterprise and start a "Who's Who" of the people who Dr. Ransom thought had missed whatever mark they were aiming at. Dr. Fosdick will not lose any sleep, for he is used to it. Dr. Barnes will be pleased, for if the iconoclast be not chastised he feeleth foolish. Dr. Millikan will have a new experience, for almost nobody who discourses about theology is mentally equipped to disagree with Millikan. Maybe Dr. Ransom isn't. I'm sure I do not know. It's all out of my line. After Dr. Millikan has spoken I

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always take ten grains of aspirin and go to bed with a hot water bottle at my feet and one of the Rollo books in my hand.

In case the fundamentalist has not classified himself, Professor Ransom can be of service. "The Fundamentalist" (page 95) "is a man who has the metaphysical acuteness to rise from the scientific laws to the Principles. . . . The enjoyment of myths in general does not quite make him a Fundamentalist. The act that yet remained for him was to *pick out of all the myths a particular one to profess and to keep.*" (The italics are his. I'm glad of it. If they were mine, I would have to hire an extra stenographer, next week, to answer the letters.)

Well—the upshot of the whole business is that our modernistic religion has been too soft. It has idealized a Christ of generous intent who wishes that we might contrive to make the world better and ourselves more righteous, but is willing to stand in a stained window, with a sheaf of white lilies in his arms and a baby lamb nuzzling his ankles, until we get ready to listen. The antidote for that anemia is the God of the Old Testament. Jehovah is the cure for our Laodicean listlessness.

Dr. Ransom says: "We wanted a God who wouldn't hurt us; who would agree to scrap all the wicked thunderbolts in his armament." And that's correct. But we modernists would humbly protest that this is no discovery of ours. A very long time ago Jesus said, "God sent not his son into the world to condemn the world; but that the world through him might be saved."

What Dr. Ransom is driving at, obviously, is the revival of a God who spoke in terms of command. He did not plead; he ordered! He made no pretense of being meek and lowly. He knew what was best for his people, and he told them about it in sentences composed only of verbs and personal pronouns!

Unquestionably there is room for a book like this in an age whose emotions have been overstimulated until its heart-muscles are flabby and its valves are leaky. Personally, I cannot agree that the solution to our problem is a reversion to the God of Thunder. I had hoped we had outgrown that. But we must not dilute our Christ until he figures only as a supine, enervated apostle of non-resistance to everything. If that is all we expect of him, Omar Khayyam will do as well.

There is but little of the didactic in Dr. Ransom's book. Wisely, it restricts itself mostly to diagnosis. On the last page, however, which one reluctantly arrives at, for it is really a stirring book, one reads: "With whatever religious institution a man may be connected, let him try to turn it back towards orthodoxy. Let him insist on a virile and concrete God, and accept no Principle as a substitute. Let him restore to God the thunder." Buy this book, and try to think up a workable synonym for "thunder."

LLOYD C. DOUGLAS.

## The Gospel According to the Rabbis

RABBINIC LITERATURE AND GOSPEL TEACHINGS. By G. Montefiore. The Macmillan Company, \$5.50.

THE present volume is a supplement to the author's previous "Commentary on the Synoptic Gospels," though it forms an independent book and may be used to decidedly good advantage without reference to the volume it supplements. Unlike the "Commentary," it consists mainly of rabbinic parallels to selected passages of the gospels, but it carries forward the author's rather "divergent and heretical views about Jesus and the rabbis" laid down in the earlier book.

By temperament and discipline, Montefiore stands on neutral ground. He is an honest judge who will not respect the gospel nor show favor to the rabbis. He is an ideal guide through this hotly-debated territory. "I am, I fancy," he writes, "rather less concerned than most Jewish writers either to bring rabbinic teaching on the religious and ethical topics touched on in the gospels to the exact level of the teachings of Jesus, or to deprecate the teachings of Jesus when it appears (to Christian writers) to rise above the rabbinic level." Mr. Montefiore is not concerned with the dates and authenticity of documents. What interests him is the literature as a whole. The authenticity or the originality of Jesus or the rabbis is quite beside the point. The questions the author puts to himself are: What is the ethical and religious product? Is gospel doctrine familiarly rabbinic? Does it carry forward some rabbinic view? Does it modify it? Or, "Is it off the rabbinic line, opposed to the prevailing rabbinic doctrine, and even to the very spirit of rabbinic religion?"

The book is in the form of a running commentary on the ethical and religious passages of the gospels, which reduce themselves mainly to Matthew, more particularly to the sermon on the mount. Mark is neglected altogether, "and the pages devoted to Luke are but few." The passages relating to resurrection, the fortunes of men in the great beyond and such ghostly things do not interest Mr. Montefiore. "Of such matters Jesus and the rabbis were equally ignorant."

A life time of patient and consecrated study is poured into the pages of this book. And more than that, an honest and a keen mind is stamped on every page. Mr. Montefiore expresses his gratitude to several distinguished scholars, particularly to Prof. Herbert Loewe, who enriches the present book with two very able essays: "On Faith," and "On Acting Cleverly." In the first of these, Prof. Loewe carries forward his views on Matt. 8:10 expressed in an earlier note; in the second he takes to task Strack-Billerbeck for their condemnation of rabbinic literature on the ground that it sacrifices a system of salvation for opportunistic ethics.

The student seeking an honest appraisal of rabbinic literature illustrative of gospel doctrine will find this book invaluable. He will find here much rabbinic material hitherto unavailable in English.

BERYL D. COHON.

## The Invasion of America

HINDUISM INVADES AMERICA. By Wendell Thomas. The Beacon Press, \$3.00.

WHAT! The United States of America a mission field! Mission boards in Asia choosing missionaries to preach an oriental faith in New York, or Chicago, or Los Angeles!

Dwellers in the greater American cities glancing through the Saturday or Sunday religious notices have been conscious, of course, that various groups with queer sounding names are announced to meet usually in some downtown office building, and that lectures and classes are being offered by foreign teachers. They may have seen an occasional oriental in the picturesque garb of his own land among the crowds on the city streets or in attendance at some public gathering. They may even have attended a lecture by one of these foreign teachers, but comparatively few people are aware of the extent to which definite effort is being made to implant various non-Christian faiths in America.

Mr. Wendell Thomas, prepared for his task by a number of years of study and college teaching in India, has undertaken to make a thorough investigation of the activities of one of these faiths in America. The book is in no sense a polemic

against Hinduism. The author is no alarmist. He is not trying to stir the American public to resist the invasion. He has made a sympathetic and scholarly attempt to present the facts as to a movement which for good or ill is definitely going on, and which is likely to be greatly accelerated under the steady shrinking of the world due to improved means of travel and communication. Cultural interchange is as inevitable as the turning of the seasons in a world in which all peoples are in intimate contact. Religion as one of the major phases of any culture cannot hope to escape the effects of the process of interpenetration which is everywhere else seen to be at work. "Christianity is at work in India and Hinduism is at work in the United States," writes Dr. Harry Emerson Fosdick in the introduction which he furnished to the book. "There is no possibility," he continues, "of Indian religion escaping the influence of Jesus Christ, and there is no possibility of American religion escaping the influence of the great Indian faiths."

Mr. Thomas finds Hinduism invading America in a number of ways. In its indirect form it has gone on for a long, long time. Indeed, to the extent that Hinduism has influenced the theology and philosophy of the western world, it is effective wherever certain theologies and occidental philosophies hold sway. It will come as a surprise to many readers to think of Thomas Aquinas, the "Angelic Doctor," as indebted to Hinduism, and they may not think Mr. Thomas has established the fact, but his position is none the less interesting and suggestive.

In its modern phase the Hindu invasion occurs chiefly through definite organized movements. The stronger and better known of these are the Vedanta society or the Ramakrishna mission in America, founded by Swami Vivekananda, India's delegate to the Parliament of Religions at the time of the World's fair in Chicago in 1893; and the Yogoda Sat-Sanga society founded by Swami Yogananda, a delegate to the International Congress of Liberals in Boston at the time of the Pilgrim tercentenary celebration in 1920. The author deals at considerable length with the former, providing an exceedingly interesting brief biography of Ramakrishna, the founder in India of the Ramakrishna mission, one of the most striking characters among the great religious leaders of India, and of his illustrious follower Vivekananda, the pioneer Hindu missionary to America. In the case of each of the movements its growth in America from the beginning to the present is traced and the essential message and practice are outlined. Not the least interesting feature of the discussion to a student of development in religions is the careful notation of the changes each undergoes in its necessary adjustment to the American environment.

While it is to these two movements that the author devotes his major attention, the advance of Hinduism is by no means limited to them. A considerable number of other lesser leaders are also at work, some of them having not a few followers.

Various other Hindu cultural movements, not primarily religious, are bringing Hindu ideas to America. Prominent among these he notes the Threefold Movement, the International School of Vedic and Allied Research, the Hindu Association of America and the Society of India. Besides these, learned lecturers have come from time to time to lecture in the colleges and universities. Hindu exchange professors are teaching the religion and philosophy of India in a number of schools at the present time. Then, too, popular lectures on Hinduism, not alone by Hindu but by European and American scholars, have drawn large audiences.

Thus far, only the more direct influences have been mentioned. One of the most valuable chapters of the book deals

with a variety of cults of part Hindu origin, and a still larger number of movements of western origin which have incorporated more or less of Hinduism in their teaching and practice, such as Theosophy, New Thought, Unity, and Christian Science. By such multiple channels is Hinduism making its way into America.

As a background for his discussion, Mr. Thomas attempts in a chapter to state the essentials of Hinduism. Many will feel that this is the least satisfactory part of the entire book. As a whole the book is a distinct contribution to the history of religion in America and ought to have a wide reading.

CHARLES S. BRADEN.

## New Ways of Enriching Worship

WORSHIP THROUGH DRAMA. By Ryllis Alexander Goslin and Omar Pancoast Goslin. Harper & Brothers, \$5.00.

SOME months ago *The Christian Century* commented editorially on the experiments in worship through drama that were being made at the Riverside church, New York, under the direction of the Goslins and with the encouragement of the pastor, Dr. Harry Emerson Fosdick. These experiments took the form of Sunday evening services, each built around a central religious theme with appropriate hymns, scripture, prayers and responses, and having as its climax the presentation of a religious drama.

Now comes this book, the inspiring record of twelve of these services. In each case the entire program is given, together with production and costuming notes, so that other churches, large and small, may repeat them after fulfilling the necessary conditions. To make clear how these services differ from the familiar visualization of Bible stories a brief description may be in order. The first has for its theme the forgiveness of sins and the drama at its climax is Francois Coppee's "The Lord's Prayer," a one-act play portraying an incident of the French revolution. The second reveals the character of St. Francis and presents three scenes adapted from Father Gaffney's "The Poor Man of Assisi." (Would not one of Laurence Housman's plays about St. Francis have been a better selection?) The third deals with Thanksgiving and is a reader-and-tableaux combination showing the gods showering blessings upon America, then man in bondage to his machines, and finally the necessity for a spirit of sacrifice as expounded by Woodrow Wilson. The fourth is another reader-and-tableaux dramatization of the Christmas story as traditionally interpreted through the biblical prophecies, shepherds, wise men, and madonna, but with the addition of a part of the sermon on the mount and of the great commission. The fifth visualizes the old and new orders in religion and contains three episodes, one an adaptation of Browning's "The Ring and the Book"—the part dealing with the rebellion of the young priest Caponsacchi—another picturing a scene from the Russian revolution as typical of a new faith emerging in our own day, and the third sounding the notes of law and love through the words of Moses and of Jesus. The sixth service is built around man's struggle for freedom—intellectual, religious, political, and social—and has a dramatic episode to epitomize each. The seventh is made up of five scenes from Henry van Dyke's "The Other Wise Man." The eighth drives home the cost of spiritual insight by the use of Mary Hamlin's "He Came Seeing." The ninth takes pride as its theme and illustrates it in four scenes from Longfellow's "Robert of Sicily." The tenth has love as its motif and gives us four scenes from Sir Arthur Sullivan's oratorio, "The Prodigal Son." The eleventh service presents three scenes adapted from John Drinkwater's "Abraham Lincoln."

coln." The twelfth service concludes the book with a dramatization of prayer as used by Greeks, by Buddhists, by Indians, by Negroes (in their spirituals), by pharisee and publican, and by Jesus in Gethsemane.

Some of these services are deeply moving. Others less so. The most effective ones are undoubtedly those which most recognize the dramatic unities and involve the dramatic elements of conflict, choice, characterization, and climax. These are the services having at their center a drama (usually one-act) by a skilled playwright. The ones broken into many scenes and disconnected episodes involving long speeches and little struggle and action are less effective. It is difficult to hold and develop the emotional continuity through several breaks in scenes. But whether highly effective or only moderately so, these services represent an actual venturing forth in the quest for beauty in worship. Where others have talked about new forms for Protestant worship, Mr. and Mrs. Goslin have tried to work them out. Where some churches have mistakenly revived Roman Catholic symbols and ritual in the effort to achieve an esthetic appeal to the emotions, this church has stepped bravely into the field of an art whose very essence is emotion and asked it to reveal its power and beauty in the expression of spiritual truth and aspiration. The result is worship without hocus-pocus. As Dr. Fosdick says in his admirable preface, "This book has meaning not only in its immediate contents, but as a symbol of the renascence of dramatic expression in the church. There is a long way to go before we have worthily worked out the latent possibilities of drama in modern religious life, but it is a road worth traveling."

Here then is a book of services, frankly experimental, but seeking to exalt the spirit of the worshiper without preaching and without the use of an outworn symbolism. It is a contribution of tremendous value to the churches of tomorrow. One of the most valuable features is the introduction describing the simple homemade equipment of lights and draperies and properties necessary for production and how such equipment can be made at small expense. **FRED EASTMAN.**

## Teaching Missions to the Preacher

THE PREACHER AND HIS MISSIONARY MESSAGE. *By Stephen J. Corey.* Cokesbury Press, \$1.50.

THIS is an interesting, convincing and useful volume, written as "a handbook for the preacher." A 30-page appendix contains, among other things, a dozen well-conceived missionary sermon outlines. The body of the book is devoted to the theory and practice of missions.

The author is a practical missionary administrator, who since the publication of this work has become president of the United Christian Missionary Society (Disciples). He has traveled widely throughout the missionary world, and held conferences with religious leaders in various fields. Both by abundant experience and by judicial temperament he is highly qualified to appraise the missionary message and the preacher's relation to it. In previous volumes he has addressed himself to aspects of the missionary enterprise in Africa, Asia, and South America. This volume represents a certain ripening of his thought and an application of it to the home minister. Dr. Corey declares that "our first and greatest need in the missionary appeal and task is the evangel which will call us here at home back to the search for the more abundant life in Christ." As this review was being written, there came to hand "The Church News" of India, with its watchword in the spirit of this book, "O Lord, revive thy church, beginning with me." One who knows Dr. Corey well can

testify to his intelligent zeal for the cause based upon the power of his own consecration. The book does not seek to shift the emphasis from the distant fields to the church at home, but to increase the devotion of the home church through its ministry to the abiding task, with its new factors and opportunities and its many results already assured.

This is not a profound volume, but convincing, nevertheless. It is not a smoothly coherent volume, but its contents illustrate and enforce a definite and compelling point of view. It is not by analysis nor by logical presentation that the world is to be won through the gospel; it is by life which flows through gospel agents and agencies from the one source in Jesus Christ. This is the point of view of the book, although the author declares that the "vast projection of the teaching and spirit of Christ into oriental countries today" is "only a beginning in the planting of Christ and his church." In the two chapters on the pulpit and critics of missions the author meets criticism forcefully, and furnishes cogent grounds for the maintenance of the missionary enterprise. It does not appear that the author fully realizes the genius of the non-Christian faiths; he refers to "the static non-Christian religions." He does, however, indicate the power of the gospel which, whatever the genius of the other faiths, must at last affect them and win their adherents to the Christian life. By means of the sermon outlines and many quotations the author associates with himself others of like mind with himself, and all testify to the effective simplicity of the essential missionary message.

**JOHN CLARK ARCHER.**

## Prehistoric Roots of Religion

BIBLICAL ANTHROPOLOGY, *By H. J. D. Astley, Oxford University Press, \$4.50.*

THE AUTHOR, a Church of England clergyman, writes from a modernistic and purely evolutionary standpoint elaborating an axiom of anthropology that "man has everywhere in every race progressed through barbarism to civilization," and also its corollary, "Under a similar environment and at a corresponding stage of culture man is always and everywhere the same." Thus it is proved from their own writings that in prehistoric times the ancestors of Israel had passed through the same stages—from savagery through barbarism to the measure of civilization attained in the time of the writers of the Old Testament. Among other points of interest to the reader is the tracing of the sacraments of the Christian religion to ideas lying at the root of the psychology of the people among whom Christianity first spread, and still further back to the evolution of culture from the common heritage of mankind in the first primitive outlook on the world. After clearly demonstrating that primitive religion is animistic, i. e., the belief that all objects are endowed with indwelling souls, he is at pains to show that the whole body of ideas concerning the earth, nature, man, the soul and the world of spirits are traceable to these early sources. They live on at the present time in a ceaseless struggle with scientific conceptions of the universe.

Following this discussion of our religious inheritance, our author is at pains to offer constructive criticism as to the teaching office of the church. Students of social science will share his disapproval of clergy, "who year after year preach their old bundles of sermons in a world continually seething with new problems and in which the old truths need to be put in a fresh setting," for no statements that cannot pass the bar of reason should be allowed to influence the critical student of historical probabilities. He is also at pains to show that, in the light of prehistoric archeology and our knowledge of the

antiquity of man, nothing in the first eleven chapters of Genesis can be taken as literal history. We also approve his contention that the welfare of the church depends upon a strong intellectual position, for unless reason is convinced it is not possible for the emotional appeal to be permanently effective. Thus while people tend to reason instinctively rather than formally, they are nevertheless profoundly, if unconsciously, influenced by the spirit of the age, and a message not corresponding to their mental wants will pass unheeded—especially in an age when science looms so large on the mental horizon of mankind. The advantage of new methods of teaching, coupled with intellectual alertness and courage, can give the church a better hold on the life of the country and, from our standpoint, function better in a social sense. Finally, great care should be taken to recognize in teaching the principles of progressive revelation. This is at the root of all teaching of the Bible—all learning for that matter—and is fully substantiated by the writer of the so-called epistle to the Hebrews. In short, our author points out that it is the duty of the church to interpret our religious inheritance in the light of modern scientific knowledge.

N. M. GRIER.

## In Praise of Savagery

*LOBAGOLA.* By Bata Kindai Amgoza Ibin. Alfred A. Knopf, \$3.00.

DURING recent years an effort has been made to catch the attention of a jaded public by means of some unusual literary devices. Since the publication of "Trader Horn" and "The Cradle of the Deep" one would be slow to declare what will not be done. The underlying reality of a book is easy to detect, but whether the story is a true experience or a manufactured one is not always so easy to determine. That is the case in regard to "Lobagola," an African savage's own story.

The author admits that he has embellished parts of the story to make it interesting and has supplied conversations which he had naturally forgotten. But he claims that the framework of the story is autobiographical. And it may well be that there is a thread of personal experience running through the story. This is not inconsistent with the fact that parts of the story seem unlikely to a mere civilized individual. His wandering from the compound at the age of seven and making his way to the sea and finally finding himself in Glasgow is at least remarkable. Then it seems beyond belief to one who has always worn clothes that after months of observation and after assistance from a boy his age he should fail to observe that stockings were worn on the feet instead of the hands. But perhaps this is an instance of necessary embellishment in the service of interest.

Though the book is written primarily for entertainment or for the sake of the story, the author takes many occasions to cast discredit upon civilization. As he sees it, civilization is the great mistake. Naked savage life is superior to the veneer of civilization. When he began to be civilized he substituted "the surface of good manners for good principles." (If the saviors of civilization had known this it would have kept them from much effort and anxiety.) But even here his account of things is not convincing. In one chapter he accuses civilization of teaching him to lie and cheat, and practice all kinds of deceit, and in another he unwittingly reveals that he might have saved civilization the trouble if he had stayed in the jungles and observed the conduct of his elders. But the difference between the lies of civilized man and savage is that the savage is sincere and civilized man is acting a sham. After all is said, one does not need to condone all that is in modern

civilization in order to question the assumption of the author that savagery is more to be desired than civilization. In fact, this is a good book for one to read who has begun to wonder if civilization has not robbed man of his birthright. Against the dark background of cruelty, deception and blind devotion to fetishism, modern civilization looks like the consummation of the messianic hope.

Upon many things found in the book the average reader cannot pass judgment. This must be left to those who are conversant with savage life. But all of us know what we enjoy. And I for one scarcely stirred from my chair during one evening, so eager was I to follow the story to the end.

J. D. MARTIN.

## The Idealism of a Realist

*ROADSIDE MEETINGS.* By Hamlin Garland. The Macmillan Company, \$3.75.

**T**HIS latest book by Hamlin Garland presumably rounds out his contribution to our literary chronicles, and does it admirably. It covers a period of some forty or more years, beginning in the late nineteenth century when, having recovered from the effects of the civil war, we had come to a time of intense self-consciousness and a mounting desire to realize our destiny. The cultural history of the United States for these four decades is a thing of livelier interest than the record of any other like period since we have been a people with traditions of our own. Within that period the warfare of the arts has gone on actively with us and we have tried to settle some old questions as they have forced themselves upon us under new and changing conditions. Scientific, religious and political questions have had more popular attention, but the problems with which the workers in the arts have been concerned have been no less pressing and no less vital.

Literature and architecture are the two major arts to which critical attention is most readily drawn. Almost everybody reads and almost all readers have opinions of some sort with regard to what they read. Almost everybody has looked at some of the great buildings that our architects have designed during these years and has passed some judgment upon them. It happens that while I have been reading Garland's new book I have been interested in some of the developments in architecture of the period that the book covers. What is immediately striking in the book, for me, is that it records a struggle among men of letters almost exactly parallel with that among architects.

Garland has been known in the main, especially in his earlier work, as a writer of fiction. He wrote verses, but they are negligible. It was with relation to fiction that the questions in dispute chiefly rose. Should a novel grow out of the inner lives of the people represented in it, or should it have imposed upon it a structural form in some degree satisfying the writer's love of beauty, his feeling for unity of motive and emotional appeal, his esthetic response to his material? For his part, should an architect, facing the problems involved in the planning of a great office building, design it with a view to its use and function, with a view, that is, to its adaptation to the work to be done within it and to the comfort of the workers, or with a view to its beauty and its conformity with the designer's conception of what is architecturally pleasing?

One answer to both questions is aristocratic. The artist, imposing himself upon his material, whether it is the written word or stone and mortar, is either classical or romantic.

The other answer to both questions is the realist's answer. It is also the democratic answer. In agreement with this answer, the artist does not impose himself upon his material. He permits his fictional characters to order themselves about. He makes a huge box composed of separate cells arranged in rows and piled up row upon row. These cells are to be used by human beings, and the law of structure for the whole building comes from this use.

This latest book of Garland's seems to me his most important contribution to letters so far because it illuminates this struggle richly. He was himself one of the realists, proclaiming the gospel of fidelity to nature and the uses of nature, urging the importance of the common thing, the common man, the common modes of life. The ideal of an excellence that man may achieve above and beyond the common thing that nature nourishes was not in his literary or social creed. In a novel of this same period James Lane Allen said, wisely enough, I am inclined to believe, that the most important thing for a democracy is an aristocracy. Others besides the Kentucky novelist had the same feeling, and they saw the vulgarization of American life that was going on with the surrender of man's ascendancy over his world.

All this, both the issues and the persons most intimately involved in them, is abundantly presented in the book. Garland's notes and his memories together are a seemingly inexhaustible source for story and anecdote, bringing before us a great body of the men and women who were the shaping influences of that period. He knew the pioneer west as a boy, and he lived later in Boston, Chicago, and New York. B. O. Flower, progressive founder of the "Arena," was his friend, and so also were Mark Twain, W. D. Howells, and Richard Watson Gilder. Garland's ability to make close contacts with great men from Roosevelt to Bernard Shaw has been remarkable, and the book is full of the impressions made by these contacts on a mind peculiarly responsive and full of enthusiasm. He tells about those whom he meets by the roadside in an easy, flowing style that preserves them admirably—figure, gesture, witticism, fervor of propaganda. Pathos, humor, and tragedy are all in the book, frankly, and yet not betrayingly, revealed. We have the struggles of the Hernes to create a living and sincere drama in the face of the theatricality demanded by the managers and producers in their eagerness to please the public. We have poor Stephen Crane's inability to carry on beyond "The Red Badge of Courage," genius submerged under a load of character instabilities. We have S. S. McClure making his bid for a clientele of newspaper readers for his magazine. Indeed, we have in the book all sorts and conditions of men fit, by what they said and did, to illuminate the development of a civilization. For the intelligent reader there is a steady glow of interest in the full pages, and it cannot fail to be useful for reference in every public library.

LEWIS WORTHINGTON SMITH.

## Authority, Mysticism and Experiment

*PATHWAYS TO CERTAINTY.* By William Adams Brown. Charles Scribner's Sons, \$2.50.

THE publishers of this book describe it as in the nature of an answer to the humanist movement in general and the books of Mr. Lippmann and Professor Dewey in particular. It is written specifically for those who seek a religious certainty that they do not possess and cannot attain for themselves. No doubt many are in need of just such reenforcement

as this book intends to give. We must judge its value by its success in leading us to certainty.

The attitudes of Professor Brown and Mr. Lippmann in their approach to this subject of religious certainty are in sharp contrast. Mr. Lippmann is in the position of the antagonist, the aggressor, sparring for an advantage. He does not hesitate to use the mistakes of any of his opponents to strengthen his own position. Professor Brown is in the position of the apologist; his attitude is defensive, sometimes just a trifle too much so, perhaps.

The contrast in their style is just as marked. Mr. Lippmann's style is characterized by cleverness, is light and plausible, and has a subtle emotional tone based on flattery of present-day sophistication. Professor Brown's style, on the other hand, is serious and heavy, thorough and scholarly, almost to the point of being scholastic, but it leaves the impression of an honest man presenting considered judgments for impartial consideration.

The thesis that the religious man is concerned to establish, according to Professor Brown, is that there is "a good God who is adequate to his need." There are four ways of verifying this thesis open to us. These are the ways of authority, intuition, reason and experiment.

In his chapter on authority, Professor Brown makes a telling point when he shows that our generation has not rejected authority as an aid to certainty. We simply accept different authorities than did the past. We have exchanged Isaiah and St. Paul for Professor Freud and Professor Watson. Which only raises the question, "Who is the better authority on things of the spirit?" There are many who still prefer Isaiah and St. Paul. Professor Brown also renders a real service in pointing out that the function of authority is not to give us "a definite and final view of God which is never at any point to be revised," nor "to relieve us of responsibility, but to help us to discharge it effectively." Seen in this light the Christian sources of religious authority have proved their value in the quest for certainty.

The chapter on intuition as a way to certainty will likely be too little appreciated by many moderns. Mysticism is not congenial to the dominant mood of the day. Professor Brown knows both the value and limitations of intuition in religion. He reminds us that we have no entirely novel intuitions, but that they rest back on patterns provided in other ways; and that they need testing by the two tests of consistency and adaptability, or by the use of reason and experiment. Thus he says, "Intuitions . . . do most for us when we think of them, not as standing alone, but as an indispensable help in the use of other pathways to certainty."

The critic of religion decries faith in God because it cannot be proved by a syllogism or built up inductively on empirical grounds. He takes refuge in the Kantian position that the traditional proofs for God are not proofs in the strictly logical sense. He ignores the equally emphatic Kantian position that the grounds for denial of the existence of God are likewise not provable or demonstrable. Professor Brown's contention at this point is that it is not new arguments which discredit faith, but a change in the emotional attitudes that have undermined certainty in our day. These new emotional attitudes include a pride in our sophistication and a cynical mood of disillusionment. Professor Brown finds that the best and most progressive science of the day helps us to meet the difficulties it raises. Among the aids to certainty in religion are the "growing recognition of the unity of the world," and "the growing appreciation of the value judgment," and the realization that we are dealing not with a "dead universe," but one that is throbbing with energy. The function of reason in re-

ligion is, he says, to show that the "belief in God which we hold is consistent with all the other data in our known world," and in this way makes its contribution to religious certainty.

The chapter on "The way of experiment" is one of the most convincing to modern minds. For the method of experiment is the scientific method in religion. When he describes the religious life as experimental verification of the religious hypothesis, he is speaking in terms that make contact with our day. When he tells us that faith is the practical acceptance of the religious hypothesis, he gives faith a new vitality for the modern man. The experimental verification of religious faith is not a new method, but it is one that should be definitely commended to the man who is in search of certainty in this scientific age.

One very great service the book does throughout is to give definitions that are so very clear that they clarify our thinking. Religious people will find in the pages of this book reassurances that their belief is rational and well founded. The irreverent doubter will probably not be convinced; but, then, he probably does not want to be convinced. Professor Brown has made a worthy addition to his already notable contribution in the interpreting of religion to the modern mind. One in search of religious certainty in an age of doubt will do well to read this book carefully.

J. S. PLOUGHE.

## Applied Religion

THE SOCIAL AIDS OF JESUS. By Charles Henry Dickinson. Richard R. Smith, \$2.50.

A study of the religious attitudes and social objectives of Jesus based on a critical consideration of the source materials found in the New Testament. The author takes issue both with the apocalypticists and with those who find in Jesus only a humanitarian social reformer.

CHURCH AND NEWSPAPER. By William Bernard Norton. Macmillan, \$2.50.

For many years religious editor of the Chicago Tribune and himself an ordained minister, the author knows both parts of his theme as well as the relations between them. He tells how the churches may both utilize and help the newspapers, how they may get publicity, what kind of publicity is worth getting, and how one may intelligently judge the service rendered by the press.

SOLVING LIFE'S EVERYDAY PROBLEMS. By James Gordon Gilkey. Macmillan, \$1.75.

Gilkey is a practical preacher. These sermons are essays on the art of living. They discuss such topics as: how to estimate success, how to forget, how to take criticism, how to get along with people, how to live the reasonably simple life, how to grow old youthfully.

THE LIGHT SHINES THROUGH. Abingdon Press, \$1.50.

A symposium of messages of consolation by many ministers who have had successful experience in ministering to the distressed. It gives a variety of homiletical treatments of the problem of evil and suffering, and especially of the problem of death.

## Books About the Bible

THE PARALLEL NEW TESTAMENT. By James Moffatt. Richard R. Smith, \$1.00.

A very convenient arrangement of the Moffatt translation and the authorized version in parallel columns. And marvelously cheap, considering the excellent form in which it is put out.

THE ROMANCE OF THE BIBLE. By James Baikie. J. B. Lippincott Co., \$3.00.

Seldom does eminent scholarship get itself embodied in more intriguing popular style. The author tells, in a flowing narrative with many high points of interest, how the Bible came to be put together (only briefly how and when its books were written), how it was transmitted, translated, and defended, and how its influence has been manifested in the laws, literature and life of the race. The term "romance" is no mere catch-word to make a popular title. The story justifies the name.

EVERY MAN'S STORY OF THE NEW TESTAMENT. By A. Nairne. Macmillan, \$1.80.

The Regius professor of divinity at Cambridge has here written what would, in a theological seminary, be called an "introduction" to the New Testament. But it might better be called a "companion" to the New Testament. Any intelligent reader of the text will find here, in a form that he can understand, the essential information about the origin, historical background and contents of the several books. The volume is copiously illustrated.

HOW TO UNDERSTAND THE GOSPELS. By Anthony C. Deane. Harpers, \$1.50.

The canon of Worcester discusses the sources of our existing gospels, their distinguishing characteristics and their contents. He banishes "Q" as a confusing hypothesis, and inclines toward a "multi-document" theory based on Luke's statement that "many have undertaken" to write of the deeds of Christ.

ST. PAUL'S EPHESIAN MINISTRY. By George S. Duncan. Scribners, \$2.75.

A reconstruction of certain phases of the work of the Apostle Paul on the basis of a theory, tentatively suggested by Professor Deissmann and espoused by the author, that the so-called "imprisonment epistles"—Ephesians, Colossians, Philemon and Philippians—were written at Ephesus rather than at Rome or (conceivably but improbably) at Caesarea. If this theory is true, it greatly supplements the scanty information regarding the Ephesian ministry in the book of Acts.

JESUS OF ST. MARK. By Oliver Perry Hoover. Richard G. Badger.

A rather uncritical effort to derive from the second gospel—the first in point of time—a picture of a more virile Jesus than that which exists in the popular mind, and one uncomplicated by later theologizing.

THE REAL MEANING OF GENESIS. By David A. Murray. Stratford, \$3.00.

The author, professor of biblical literature in Monmouth college, views Genesis as a work of different authorship from the remainder of the Pentateuch and having an independent purpose. The design of its writer was to set forth, by both warnings and examples, an answer to the question, What is the way to get the most satisfactory and successful life? The wrong ways are by dependence upon environment, efficiency, ecclesiasticism, punishment and nationalism. The right way is "life personally conducted by God." The writer of Genesis is credited with what seems a rather unwarrantably modern viewpoint.

THE BIBLE IN MY EVERYDAY LIFE. By Eugene Franklin Reese. System Bible Co., Chicago.

A topically classified and alphabetically arranged compilation of texts.

# They Will Share the Solemn Responsibility!

## Christian Century Readers Respond to the Editorial Challenge

LETTERS from subscribers called forth by the editorial, "A Solemn Responsibility," in our issue of November 19, are piled high on the editorial desk. In this critical emergency, The Christian Century has departed from its long established policy of editorial reticence in asking support for itself. We have conflicting feelings about it even now, but there seems to be no other way to do our duty than to speak out in a tone of voice that can mean nothing else but a call to the colors. Our correspondence is overwhelmingly enthusiastic. But it includes also letters of another sort which confirm what was well known before, namely, that multitudes of our best minds and our finest moral leaders are bewildered. What else could be expected? Their eyes, like those of millions of the rank and file, have not seen a printed word, except headquarters' propaganda, on the dry side for years! Memories are short. Realities have faded out. A few daily papers, notably the Christian Science Monitor, the Gannett chain, and such newspapers of great ability but limited circulation, do not reach them. Wet journalism has all but monopolized the field. It was inevitable that the dry morale should appreciably waver before the fierce bombardment of wet propaganda. One note, with only rare exceptions, runs through all the unenthusiastic portion of our correspondence—that is the note of continued trust in the good faith of The Christian Century! For that we are grateful. And, whatever reaction our readers make to the prohibition discussion, they may be assured that the cultural liberalism and wide range of discussion which is the genius of this paper's spirit will in no wise be affected by its attempt faithfully to meet what is believed to be a crucial emergency in our national life. But here are excerpts from a few of the letters—all of them enthusiastic expressions of support, with just a proportionate sprinkling of opposite opinion to spice the cake!

*Arthur E. Holt*, professor Chicago theological seminary.—"I hail with joy the leadership of The Christian Century at this time."

*Wallace R. Bacon*, First Christian church, Ft. Smith, Ark.—"Fifty per cent! Out of four letters written the two attached replies (two new subscriptions) received!"

*Nehemiah Boynton*, Congregational minister, Medford, Mass.—"In defending the perpetuity of the 18th amendment as vital to the welfare of our country, I am with you horse, foot and dragoons."

*Mark A. Matthews*, First Presbyterian church, Seattle, Wash.—"You have made a wise choice. You have entered a great battlefield in which success will crown your labors. I heartily commend you. We are going to win this fight."

*W. Beatty Jennings*, minister, Presbyterian church, German-town, Pa.—"You are too keen-eyed not to have seen this unusual opportunity of service, and too noble not to use it. Go to it. Thousands are ready to help."

*W. H. Hoover*, North Canton, O.—"I agree with you that the prohibition cause needs a journal—indeed more than one—of ability and which is absolutely free and courageous enough to define the issue. I believe the people will respond."

*Mary E. Woolley*, president Mount Holyoke college, South Hadley, Mass.—"I have read your editorial with keen interest and am glad to have an opportunity to express my approval and appreciation. I am proud of The Christian Century for its independence and vision in this matter."

*W. A. Harper*, president Elon college, Elon, N. C.—"I appreciate fully the strategic position occupied by The Christian Century in this wet-dry struggle, and I believe The Christian Century will give a good account of itself. I shall be glad to help circulate it because of its inspiring place in this program."

*Harris Franklin Rall*, professor Garrett Biblical institute, Evanston, Ill.—"Your editorial sounds the right note. Our biggest fight on the prohibition issue is just ahead of us. I want to speak my word for The Christian Century at this time when its voice is so much needed."

*Frank Fitt*, Presbyterian minister, Highland Park, Ill.—"You will be interested to know that after announcing your 'dry' policy new subscription rate this morning I secured a dozen new men and women for you. I hope to keep on until my 25 application blanks are all used."

*Charles L. Goodell*, secretary Federal council of churches, New York city.—"I am delighted to read this strong forceful editorial of yours on the whole question of federal prohibition. Strength to your arm and courage to your heart! The real backbone of American citizenship is with you."

*Edwin D. Mouzon*, bishop Methodist Episcopal church, south, Charlotte, N. C.—"Strength to your arm and courage to your heart as you make the fight for prohibition! You are winning golden opinions in North Carolina. We are with you and we shall win."

*Rufus M. Jones*, professor of philosophy, Haverford college, Pa.—"I read your article, 'A Solemn Responsibility,' in the issue of November 19 and I had absolute unity of spirit with it and complete sympathy with your proclamation. I am wholly with you in that great fight."

*Helen Barrett Montgomery*, former president Northern Baptist convention, Rochester, N. Y.—"The editorial appealed to me very strongly. I am delighted that this action is taken by The Christian Century, and I certainly shall do all that I can to help enlarge the list of your subscribers."

*Arlo Ayres Brown*, president Drew university, Madison, N. J.—"Your editorial strikes the right note, and I am sure that a host of men like myself appreciate the effective way in which you are supporting the temperance movement. More strength to you!"

*Bruce S. Wright*, Methodist minister, Buffalo, N. Y.—"Your editorial, 'A Solemn Responsibility,' appeals to me mightily. It is fair, sound and courageous. I am ready to 'go the second mile' to increase the number of readers, thereby enhancing the power and extending the influence of this great journal."

*Florence E. Allen*, justice supreme court of Ohio, Columbus, O.—"I am writing hurriedly in the pressure of extra sessions of court, combined with the serious illness of both my father and my mother, to tell you that I will certainly cooperate in your campaign. I hope to have an opportunity to see and talk with you about it on my way through Chicago next week."

*Mrs. Clayton D. Eulette*, Chicago.—"If The Christian Cen-

tury will carry out the tremendous program you propose, it will have rendered to every individual American, to every American community, to the entire nation, to the citizens of every country in the world, and to future generations, one of the greatest services possible to conceive."

*Ilion T. Jones*, Presbyterian minister, San Antonio, Tex.—"If you succeed in your undertaking, you must have the support of all our denominational boards, agencies and periodicals, and of the pastors of all our American churches. Your efforts have my heartiest endorsement and I hereby pledge you whatever support I can give within the limits of my time and abilities."

*Charles A. Ellwood*, Duke university, Durham, N. C.—"The Christian Century is right in its stand on the question of prohibition. The repeal of the 18th amendment could only mean one thing—that the American people have given up their aspiration to make the world a decent place to live in for their children and their children's children."

*Joseph A. Sizoo*, minister New York Ave. Presbyterian church, Washington, D. C.—"Thank you for the very splendid and strong editorial. You may be sure that many will support your new enterprise and your courageous editorial policy on the matter of the 18th amendment. I like it very much. It will give courage to many ministers."

*Daniel L. Marsh*, president Boston university.—"I have read your editorial in The Christian Century, 'A Solemn Responsibility,' with a great deal of interest. I am glad that you are rising to the comprehension of the task confronting patriots in America. More power to The Christian Century in the fulfillment of the high resolve made in your editorial!"

*J. O. Van Meter*, president Lees college, Jackson, Ky.—"Your open letter received and read with great joy. I here and now promise you to keep at it until I have secured at least 25 subscribers. Not in years has my heart and head responded to a challenge with such glad determination. Yours for the duration of the war."

*Frederick W. Burnham*, Disciples minister, Indianapolis, Ind.—"I have read your editorial. Let me congratulate you upon the discovery and upon your fearless facing of its implications. The cause needs you. This may become the biggest fight of your life; but it is worthy your steel. More power to your pen! I'm not a good subscriber getter; but will co-operate to the best of my ability."

*Charles F. Wishart*, President the College of Wooster, Wooster, O.—"It is a pleasure to assure you of my hearty support in your able championship of the dry cause, a championship which to my notion is all the more able because it cherishes no illusions and faces the facts with absolute candor. You may depend upon my hearty support in securing the practical backing without which your efforts will be nullified."

*Edwin I. Stearns*, Presbyterian minister, Caldwell, N. J.—"One great trouble in my securing any subscriptions for you would be the fact that so many of my anti-liquor friends are more than conservative theologically. I need not, however, call your attention to difficulties. I just applaud your honesty. Only do not jerk Hoover's hair shirt up and down quite so much. He is laboring with messes other men handed him."

*Albert E. Day*, Christ Methodist church, Pittsburgh, Pa.—"The solemn assumption by The Christian Century of the responsibility thrust upon it by the present prohibition crisis is one of the most heartening events of recent months. I thank God and you for the promise of your leadership and hereby pledge you unstinted cooperation in the crucial days which are crowding in upon us all."

*Henry H. Meyer*, dean, Boston University.—"You are undertaking a courageous and much needed campaign in behalf of the cause of national prohibition. In this campaign as outlined in your November 19 editorial, you may count on my cordial co-

operation to the extent of bringing the plan to the attention of my colleagues in the Boston University school of religious education and social service and other friends."

*Peter Ainslie*, minister the Christian Temple, Baltimore, Md.—"I am with you. I shall do what I can to strengthen the great aims of The Christian Century in its brave battle for the finest ideals in modern times. It is a hard fight ahead, but there need be no discouragement in a battle that is so pre-eminently for the right. God has blessed you with not only a fine insight, but equally fine courage. All grace to you!"

*Thomas F. Opie*, Church of the Holy Comforter, Burlington, N. C.—"Your ringing editorial challenge, 'A Solemn Responsibility,' will find cordial response and warm support throughout the south—and, I trust, throughout the nation. From the first you have waged a telling editorial campaign in the interest of law and order, and your stand on the prohibition question, it seems to me, has been thoroughly Christian and consistent."

*Samuel McCrea Cavert*, general secretary Federal council of churches, New York city.—"Your editorial entitled, 'A Solemn Responsibility,' hits the nail on the head more squarely than anything which has been written about prohibition in many a long day. I am confident that I am only one of thousands who feel that you have said convincingly what most needs to be said and have done so at exactly the most opportune moment. Count on me."

*M. H. Lichliter*, First Congregational church, Columbus, O.—"I pledge my personal co-operation for whatever it may be worth, because you propose to handle this difficult matter in an atmosphere of free discussion. If there can be achieved what you have phrased so admirably, a conceptual reorientation of the movement, without entangling alliances with the traditional propagandists on both sides of this issue, you ought to win thousands of new readers."

*Mary E. McDowell*, head resident University of Chicago settlement, Chicago.—"I agree with your editorial and feel that it is a wise word and timely at this moment. The best minds must be at work, more brains and well balanced minds, busy on this most important question which is a social one and not a personal one. Yet we must find a way out that is wise and just, that will see that any violent method won't work. I am with your idea."

*W. S. Abernethy*, Calvary Baptist church, Washington, D. C.—"I have read your editorial, 'A Solemn Responsibility,' with profound interest and intense satisfaction. I heartily approve. One by one I have been discontinuing periodicals that I have been taking for years, simply because I could not endure the wet propaganda which they were putting out. I believe your clarion call to arms in this righteous cause will awaken a hearty response. I shall do my best to enlist support here."

*Ernest Bourner Allen*, Pilgrim Congregational church, Oak Park, Ill.—"The Christian Century has outlined a situation which causes concern to every lover of righteousness and social progress. It occupies a unique position of opportunity in the present crisis. I am glad to share in the new crusade and to join with those who seek the light of every scientific fact, and of every fairly applied Christian principle, upon this dark problem of our day!"

*Howard Hyde Russell*, founder of the Anti-saloon league, Westerville, O.—"Please accept my personal and strong appreciation of the program outlined in your letter of aggressive support of the 18th amendment. Also accept my assurances that I shall do what I can to enlist among my neighbors and friends additional subscriptions to help swell the circulation of such an earnest advocacy of the cause in which my life has been enlisted."

*John W. Findley*, director, Westminster foundation, Purdue university.—"I wish to express my appreciation, not so much of the stand you have taken—I could hardly expect you to do

otherwise—but of the serious way in which you are facing the situation. It is hard to see the sophistry and bunk put out by the press these days go unanswered. I am glad that The Christian Century is to devote a part of its energy to a proper statement of fact and argument on this matter."

*Frederick F. Shannon*, Central church, Chicago.—"I have read 'A Solemn Responsibility' more than once. As a statement of facts, it is self-evident. My guess is that either Roosevelt or Wilson would have enforced the law from the first. If this had been done, we should have been spared, I think, the terrible shame and national lawlessness eating at our social vitals. With love and 'courageously creative' whacks in the interest of political and social righteousness—a service which The Christian Century has rendered from its birth."

*John W. Suter*, Los Angeles, Calif.—"I have read The Christian Century with great satisfaction for the years of its being, and to most of its positions I respond with a loud Amen! But for its attitude regarding prohibition I have no sympathy. I expect to keep on reading it, but I do hope that it will not become so 'dry' as to be uninteresting, and lose all its liberalism, and deprive me of the inspiration I have found it to be able to give. In the 'terrific fight' of which you speak, I must fight on the other side."

*Harold C. Phillips*, First Baptist church, Cleveland, O.—"I want to assure you that I am with you heart and mind and strength in this added emphasis which The Christian Century from now on will give to prohibition. I feel very keenly on the subject. Fanaticism today seems to be all on the side of the wets, who refuse to face the facts—and distort what facts they do face. I have already added two new subscribers to The Christian Century on my own hook, and I shall do my best to bring your magazine to the attention of others."

*Charles S. Medbury*, University Church of Christ, Des Moines, Iowa.—"Indebted to you as we already are for outstanding service in relation to the vital prohibition reform, a host of us can do nothing less than support The Christian Century in the aggressive program it has set for itself in the future. And God knows we need the ministry of information and inspiration which you can so well render. Strength to you as you touch the thousands who, in turn, move upon the consciences of hundreds of thousands."

*William Allen White*, editor the Emporia Gazette, Emporia, Kan.—"I read the editorial and feel that you are exactly right. Evidently prohibition was not enough. Those of us who worked for prohibition began to regard it as an end and not a means. Now we must regard it as a means and keep in view our goal, the restriction of the sale of the habit forming beverage not so much to save the men who acquire the habit as to save society from their devastation. The Christian Century is carrying the banner beautifully."

*Ralph W. Sockman*, Madison Ave. Methodist church, New York city.—"The realization of your lonely position in the journalistic field on this particular question of prohibition has come home to me with new force. The Christian Century, however, has demonstrated that it is not afraid to stand alone on issues of public import. It is that pioneering courage which has won its commanding place in the thought life of America. I feel confident your readers will rally to you and others will be recruited, for in the pages of your paper people have come to expect intelligence blended with conviction."

*Jane Addams*, Hull House, Chicago.—"Thousands of people are devoutly grateful that the brilliant staff of The Christian Century is to be placed at the disposal of a cause which so desperately needs the sustained support which only trained intelligence and unquestioned courage can give it. Many of us have so long been in the trying position resulting from a press which persistently travesties the real issue, that the pledges in your editorial 'A Solemn Responsibility' come like the hail of a rescue party."

*S. Parkes Cadman*, Central Congregational church, Brooklyn, N. Y.—"I have read the editorial with care, and then reread it. I approve every word of it, and I will support in all ways possible for me the stand you are taking. I think we can depend upon The Christian Century to reason and not rave. By which I mean that you will practice those educational and argumentative methods which are just as essential for prohibition as for war, peace, the industrial situation, and other major subjects. If there is anything I can do to aid you please let me know."

*C. E. Mead*, attorney, Marfa, Tex.—"Since your idea of promoting the cause of prohibition led you to join William R. Hearst and others of his stripe in discrediting Bishop Cannon, and led you to join Mayor Thompson and his cut-throat gang to discredit Mrs. McCormick, a pro, and bring about the sure election of Ham Lewis, a sworn foe to prohibition, I think the fewer subscribers there are to your paper the better off will be the cause of prohibition. For this reason I shall decline to ask my prohibition friends to subscribe for your paper and shall decline to renew my own subscription when it expires."

*Vida D. Scudder*, professor in Wellesley college, Wellesley, Mass.—"Let me express my gratitude and relief at learning of the proposed stand of The Christian Century in behalf of prohibition. The force of your organ, its position of leadership, and its uncompromising courage, make it an invaluable ally; and those of us saddened to see how often the sacred principle of personal freedom is just now invoked in defense of an appetite, and who are assured that the real situation in our country is misrepresented in an extraordinary way by the general press, will take new heart."

*Finis S. Idleman*, Central Church of Disciples, New York city.—"I am stirred by your heroic challenge outlined in 'A Solemn Responsibility.' The experiment of prohibition in the United States has not been given either enough time or enough support in its enforcement to justify the demand for its repeal. Those who are leading in the effort to nullify that amendment have been against it from the beginning. The Christian Century has a consistent record on this subject. Now that the crucial hour has come, it is peculiarly prepared to challenge the social and religious leaders of America to bestir themselves."

*Catharine Waugh McCulloch*, lawyer and political leader, Chicago.—"During the last ten years a new generation has joined the electorate. These new voters know little about the bootlegging, poisoned beverages, murders, suicides, moonshine and general lawlessness accompanying the legalized liquor traffic of 15 or 50 years ago. This ignorance makes some of them victims to the well-financed campaigns to restore saloons under some new name. While we law-abiding citizens in our varied ways work for prohibition's observance we shall all look to The Christian Century for high ideals and the news from the widely scattered fields tilled by our loyal coadjutors."

*William Henry Boddy*, First Presbyterian church, Chicago.—"I have read with great interest the advance editorial which you sent me. I shall be glad to do everything in my power to increase the circulation of The Christian Century. In many cases in my church the appeal on the ground that you are to be the champion of a federal prohibition law would not help you. On the other hand, there are so many good people with whom it would help. However, there are so many good reasons why people ought to be taking The Christian Century that I shall be glad to write a group of fifty selected people concerning the matter."

*Charles M. Sheldon*, contributing editor, Christian Herald, New York city.—"I subscribe to the entire program you have outlined with all my heart. Of course you know that the Christian Herald is committed without reservation to this crusade with all the power it possesses. I am speaking here tomorrow to all the Masons of San Diego, and by special request I am telling the story of prohibition and making an

appeal for law observance and citizenship. You may count on me with voice and pen to stand by The Christian Century and do all that I can to create the conditions which you editorial makes so clear."

*F. C. Eiselen*, president Garrett Biblical Institute, Evanston, Ill.—"I heartily approve of the editorial entitled 'A Solemn Responsibility.' With all the urgings in another direction it is highly desirable that some periodical should take a positive and constructive stand in an issue which affects so vitally the well-being of men. I sincerely hope that you will succeed in attracting a greatly increased number of readers. You know, of course, that The Christian Century at the present time exerts more influence than any other religious periodical, and it is to be hoped that this energetic and aggressive approach to a great moral problem will mean an even wider circle."

*William E. Sweet*, former governor of Colorado, Denver, Colo.—"The Christian Century is to be highly commended for its purpose to present the prohibition cause to its wide and constantly increasing circle of readers. Such a presentation as The Christian Century will give is much needed. Time and again in recent years the only place where the truth could be found concerning an event touching on law enforcement was in the columns of this journal. When newspapers actually encourage law breaking because only in this way can prohibition be repealed, it is evident that the 'wet' press cannot be relied upon to print the truth in regard to prohibition."

*Fred W. Ramsey*, general secretary, National Council, Y. M. C. A., New York city.—"Your editorial 'A Solemn Responsibility' in the November 19 issue impresses me deeply. The Christian Century will render a service of inestimable value to the social, economic, and spiritual welfare of the United States if it will boldly undertake to supply the need set forth in one of your paragraphs, the need for 'an absolutely free journal of opinion—under irresistible conviction as to the soundness of the prohibition principle, and courageously creative in setting it forth.' I believe The Christian Century is competent to meet this high demand."

*Edward W. Brueseke*, Lewisville, O.—"I sincerely regret the passing of The Christian Century as a journal of religion. From now on it is avowedly a propagandist organ. Any paper that makes its primary interest that of creating opinion, is bound to make its compromises with truth. The Christian Century's adoption of Literary Digest tactics may gain it subscribers, but will lose it a lot of respect. Intelligence is still inversely proportionate to bombast. Your kind of prohibition stampede means another stampede into old line republicanism—Hooverism, Coolidgeism, or anything else that is dry—and a stampede away from the thorough social idealism of Norman Thomas."

*Arthur Capper*, United States senator from Kansas.—"In your editorial on 'A Solemn Responsibility' in the issue of The Christian Century for November 19 you have presented a situation that needs the prayerful consideration of all friends of prohibition. Its enemies are approaching the high water mark of their campaign. We must have the united support of all our forces if victory is to remain in our camp. The moral destiny of America for the long, long years which are ahead will be determined largely by our efforts of these next two years. I wish to thank you most sincerely for your able editorial, and in doing so I am voicing the feelings of the people of Kansas as well as my own."

*Alfred S. Nickless*, Presbyterian Church of the Covenant, Detroit, Mich.—"Your editorial appeals to me very much and I have already given a copy of it to the chairman of our committee on publication, asking him if he will try to push the sale of The Christian Century among the leading people of our church. I say all of this with one reservation, that is, I can foresee a possibility arising when one might have to choose, in the realm of politics, between one who is an ardent dry yet reactionary in everything else, and one who is not dry and yet is

liberal in his opinions and convictions. I am hoping that this possibility will not arise, but if it does, I am afraid that for one I should have to choose the latter candidate rather than the one belonging to the first group."

*Worth M. Tippy*, secretary Federal Council of Churches, New York city.—"The Christian Century has taken up leadership in the support of the continuance of the experiment of prohibition which is most important. Its attitude has been restrained and scientific and in no sense fanatic and is, therefore, more valuable. I personally believe from observations of the growth of public sentiment in Europe that all nations will finally come to prohibition because every other form of control will prove ineffective. I have noticed in four trips to Europe since 1929, all of them, involving official contacts with the Protestant churches of the various countries and often with government officials, that there has been a rapid growth of appreciation of the menace of the drink traffic and the necessity for its control."

*W. Russell Bowie*, rector Grace Episcopal Church, New York city.—"I have read with keen interest and appreciation your editorial on The Christian Century and its championship of prohibition. I rejoice to know of your purpose to throw the influence of The Christian Century explicitly and emphatically into the scales for the constructive working out of the great social policy which this country adopted ten years ago. As your editorial truly points out, it was begun in a period when social and political conditions were as nearly adverse as they could be. We need now the mobilization of the best thought and will of the American people to see that this high venture shall not fail. The Christian Century can be a great power toward that end."

*Clarence A. Barbour*, president Brown University, Providence, R. I.—"I am very glad that The Christian Century speaks in an uncertain way in advocacy of the continuance of federal prohibition. It would be most unfortunate if the advocates of repeal had an unopposed right of way. Whatever one's conviction may be upon this notably divisive topic, it is only just and right that both sides should be ably and unmistakably represented. Any other condition would be intolerable. You are certainly warranted in maintaining that repeal of the 18th amendment would throw the country into confusion worse confounded until or unless some satisfactory solution of this mighty problem is advocated by those, whether classed as wets or drys, both of which terms I dislike, who are genuinely desirous of the welfare of the people."

*Albert Parker Fitch*, Park Ave. Presbyterian Church, New York city.—"Writing as one who does not believe that the present prohibition law is wise or feasible I should like to say that I think it very important that The Christian Century should do what you propose. Those of us who believe that some radical change must be made in the present method of trying to control the consumption of alcohol, no less than those who believe in the present method, ought to know all the facts as to how the 18th amendment is now working. I should welcome very much an impartial and accurate statement and discussion of these facts from a journal of the reputation of The Christian Century. As one, therefore, on the other side of the fence, I most heartily approve of what you are about to do, and I think it will be of very real service to all of us."

*John Thompson*, First Methodist Church, Chicago.—"There is a tremendous responsibility resting upon the editors of The Christian Century. Verily, you occupy a unique position in relation to the whole temperance and prohibition movement. The denominational journals appeal to their denominational constituency in their own way. Your independent position gives you a distinct advantage. It is devoutly to be desired that the spirit of wisdom, courage and of love and of a sound mind may brood over you in these testing, trying, turbulent times. We all need to remember the affirmation concerning Rome. 'Rome does not go to battle—Rome goes to war!' We are in a war, and you are one of the great generals. You will be called upon to make

a large investment of your powers of initiative, and your inventive faculties and your capacity for leadership. Heaven's best benedictions on you."

*C. C. Pierce*, superintendent of schools, Painesville, O.—"For over a year now I have been urging all those with whom I come in contact, whether as individuals or groups, to read something other than the newspapers. In this connection I have mentioned on nearly every occasion *The Christian Century* and the *Christian Science Monitor*. Each Sunday I take with me to the men's class of which I am the teacher my latest copy of *The Christian Century* and place it on my desk for anyone to take who cares for it. This is the way in which I am advertising this paper. But I have no great faith that the bulk of the people, even of Christian people, will ever read a serious publication seriously. This is America's first literate generation and they read, thousands of them, very little and very poorly."

*Edgar DeWitt Jones*, Disciples minister, Detroit.—"I am immensely interested in *The Christian Century*'s trumpet call to those who are not yet willing to see this country of ours go back to control by the liquor forces. If there ever was a time for heroic leadership, and an intelligent leadership as well, in behalf of the dry cause now is the time, the hour, the minute. There is no longer any adequate organization to cope with the colossal propaganda of the wets. They have the money, they have on their side the great newspapers of the country, they have caught the public ear and are tickling it with clever and distorted publicity. The Anti-saloon league, which up to 1920 was powerful and masterful in strategy, is now politically passé. A new alignment is necessary, new voices, new slogans. I rejoice that you are throwing back of this revival of anti-liquor revolt and real temperance crusade the widespread and powerful influence of the journal which you so ably edit."

*Charles W. Gilkey*, dean of the chapel, University of Chicago.—"I am one of the many who have hailed your leading editorial for the issue of November 19 with relief and rejoicing; not so much because we are ourselves clear as to what ought to be done about the prohibition situation within the next two years, as because we are anxious lest this complicated matter be put one-sidedly and acted upon too hastily by our people in their present mood. I for one regard it as extremely important that some influential magazine with a memory of what used to be, and a conscience as to what ought to be, help us to find what to do in the present very unsatisfactory situation. It is because your editorial gives so much promise in this direction, rather than because any of us have a solution at hand, that I hail it with joy. There is a real danger that we may take a great step backward without realizing what we are doing, and you must help us avoid that."

*Raymond Calkins*, First Church in Cambridge, Cambridge, Mass.—"I have read with great interest the editorial in this week's issue of *The Christian Century*. I am astounded to learn from this editorial of the unique position occupied by your journal among the undenominational periodicals of the country in its support of the federal prohibition statute. I agree absolutely with you that a new and constructive system of education must be forthwith adopted if the mind of the public is not to become permanently hostile to national prohibition. While on theoretical grounds, I have never favored the putting of sumptuary laws into the constitution, I have adopted the position that until some promising constructive proposal for the regulation of the liquor traffic has been evolved and set forth by the opponents of the present law, I cannot advocate any change from our present position. I do not believe that any proposed system has any chance of success which allows the return of the liquor saloon or implicates the government in the regulation of the liquor business. You may therefore, count upon me as one of your supporters in the position which you take, and I shall be interested in furthering your plans for the constructive education of the thinking of our people on this momentous question. I await word from you concerning any

specific ways in which I can give you the moral backing which I think you deserve."

*Ernest H. Cherrington*, general secretary, World League Against Alcoholism, Westerville, O.—"I am delighted to learn that *The Christian Century* is planning to take a great step forward in special constructive advocacy of national prohibition. There is no doubt in my mind but that this journal has now a strategic opportunity for vital service in this connection. Organized reform movements and official journals representing those movements have always been necessary and are unquestionably more necessary today than ever before. At the same time it is undoubtedly true that there is practically no limit to the value of the contribution that can be made to the prohibition cause today through its aggressive espousal by an absolutely free and independent journal of opinion which has already made so great a place for itself among Christian leaders throughout the nation as has *The Christian Century*. I sincerely trust that your action in courageously accepting what is indeed a solemn responsibility may result in greatly increasing your circulation and thus the more strongly emphasize the vital messages in behalf of prohibition which you are planning for the future."

*George B. Winton*, dean school of religion, Vanderbilt university, Nashville, Tenn.—"Your editorial on the prohibition situation gives me a feeling akin to sadness. It confirms me in a conviction which has gradually forced itself upon me. The money of the wets has captured our country's organs of publicity. Not a day passes without evidence of this. As one unfolds his daily paper, even though, as in my case, it is editorially dry, he is daily confronted by that evidence. The various press services, for example, are doing instant, sedulous, unfailing obeisance to liquor. The International (Hearst's) is unashamedly wet, without concealment or apology. The A. P. does lip service to fairness, but it serves up wet morsels with a gusto and an amplitude—irrespective of their importance—which, along with its indifference to news of the opposite sort, no reader can fail to interpret. The United, concerned largely with international matters, is less frequently partisan, but partisan also. The metropolitan papers, daily and weekly, as you justly show, have gone over with a few modest exceptions, horse, foot and dragoons. Our people are still dry. Even the recent election disclosed that, *pace* the present hubbub of wet claims. But such a chorus of publicity may wear them down. We must put up a fight. And without doubt *The Christian Century* is our best single piece of equipment. Whatever of help I can render is yours to command."

*George Craig Stewart*, Episcopal bishop-coadjutor of Chicago.—"I have read your editorial 'A Solemn Responsibility.' There are many things in *The Christian Century* which I greatly dislike. There is one thing which I greatly admire, and that is your attitude on prohibition. I believe that the industrial and economic effects of prohibition have been demonstrably to the good. I believe that the social chaos which is charged to prohibition is directly chargeable to the law-breaking patrons of bootleggers, and the hypocritical action of those who vote dry and drink wet. I am thoroughly convinced that the public is being thoroughly soaked with wet propaganda, and that the facts are being distorted and misrepresented by skillful manipulation of statistics. Personally I have as little sympathy with fanatical drys as I have with fanatical wets. I do not believe that a Christian or a churchman must necessarily be a dry. I have the greatest tolerance for the opinions of other people on this question, but I have no sympathy with deliberate law-breakers; nor have I anything but contempt for blatant minorities who flagrantly defy the constitution of the United States and the legal enactments arising from it. Anything that *The Christian Century* can do to bring before an intelligent and influential clientele the truth concerning prohibition, and anything *The Christian Century* can do to build up a law-abiding spirit among our citizens has my enthusiastic interest and approval and commendation."

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Newton D. Baker Awarded American Hebrew Medal

Hon. Newton D. Baker, of Cleveland, has been designated by a committee of notables, including such leaders as Jane Addams, John Dewey, S. Parkes Cadman, Edwin Markham, and 25 others, as 1930 winner of the American Hebrew medal for the promotion of better understanding between Christian and Jew in America. The establishment of this annual award was announced last year, at the 50th anniversary of the founding of the American Hebrew, of which Rabbi Isaac Landman is editor. Mr. Baker, first recipient of the award, was selected from among several nominees, and his qualifying achievements are summed up as follows: "Because he has formulated in writing the philosophy of the program for better understanding between Christian and Jew in America and has thereby promulgated the ideal among opinion-makers throughout the country; because he has succeeded in inducing research bodies, such as the Yale institute of human relations, to approach the field of possibilities for furthering better understanding between Christian and Jew in America; because, at great personal sacrifice, he is the Protestant chairman of the National Conference of Jews and Christians; because in his own city he is actively promoting the movement as president of the Religious Education association, which includes Protestant, Catholic and Jew." Presentation of the medal will take place Dec. 9.

## Kenwood Interdenominational Church, Chicago, in Anniversary

Being one of the first interdenominational churches organized in America, the 45th anniversary of the founding of Kenwood Interdenominational church, Chicago, late in November, had more than usual significance. The church was founded with 37 members, representing five denominations. Today it has 1,203 members representing 22 fellowships. There are now about 2,000 churches of interdenominational character in the country. Dr. Alfred L. Wilson is the present pastor at Kenwood. Former pastors were: Dr. John P. Hale, Dr. John R. Crosser and Dr. Albert J. McCartney.

## Suffragan Bishop of South Dakota Elected Bishop of Harrisburg

Rev. W. Blair Roberts, suffragan bishop of South Dakota, was elected bishop of the Episcopal diocese of Harrisburg, at a special diocesan session at Harrisburg, Pa., Nov. 19. He succeeds the late Dr. James H. Darlington, who died in August. Bishop Darlington was the first bishop of Harrisburg, being selected in 1905. Bishop Roberts was rector of the Church of the Incarnation at Dallas, S. D., for 14 years and was chosen suffragan bishop of South Dakota in 1922. He is 48 years of age.

## Death of Dr. Parris T. Farwell, Congregationalist Leader

Rev. Parris T. Farwell, for about 30 years a minister of the Congregationalist church in Massachusetts, and for several years following 1912 book and literary

editor of the Congregationalist, died at a private hospital in Cohituate, Mass., Nov. 6, following a long illness. He had reached the age of 74. Dr. Farwell was

a leader in interdenominational work, being especially interested also in village improvement, prison service, and the Brotherhood movement.

## British Table Talk

London, November 10.

THE all-important conference upon India opens this week. There will be 90 members in all, and if it falls short of being a perfect microcosm of India, it is at least a company from which every shade of Indian thought and Turning Towards aspiration can be discovered and taken into account. The king is

to open the conference, and everything has been done to stage its sessions worthily. A little to the west of Whitehall, not far from Buckingham palace, in the beautiful Tudor palace of St. James's the delegates will meet—to whom has been committed a task of moment not only to Britain but to the world. It can scarcely be claimed that our people have as yet a complete statement of the Indian facts before them. This round table itself may help to correct. Many are still living in the age in which it was imagined that the east would always remain in a state of tutelage to the west. Some voices call for stern measures. Others are inclined to put down all the trouble to the provision of western education in India. But those who know the facts are not disposed to think lightly about the almost universal hopes of India, or to imagine that things can ever be the same as they were before the war. Something of the wisdom of Lord Durham in the settlement of Canada or of Campbell-Bannerman in that of South Africa is sorely needed. The government, which is about as sympathetic to Indian ideals as a government can be, is unhappily shaken at the moment, and may fall. The conference will almost certainly be in session over Christmas. The task before us is said by some to be the hastening of the evolutionary process in India, to others it appears to be the establishment of a United States in India. Will there be a compromise between the Indian nationalists and the government? The prime minister at the Guildhall used carefully chosen words, which should go far to reassure Indian nationalists.

\* \* \*

## Sir William Watson's Situation

It came as a shock to most of us to learn that Sir William Watson, now in old age, is sick and in poverty. A fund has been raised by some of his friends. Poetry is not as a rule a means of earning a livelihood. Wordsworth for years did not make enough by his poetry to buy his shoelaces. Sir William has been held in honor for many years by all who love the best in English letters. I can well remember his early work, his perfect lyrics, his sonnets with their prophetic quality, his stately ode upon the coronation of King Edward. He has loved all that is purest in our poetic tradition, but alas! he has been only a

poet, and poets are not encouraged to count their task a whole-time job. He is 72 years of age, and his closing days will be saved from the shadow of poverty. If for anything those of my generation loved Watson, it was for the generous whole-hearted way in which he attacked Abdul Hamid, the tyrant of Constantinople, "incomparably beyond all mortals damned."

\* \* \*

## Religion and Science

Last week Sir James H. Jeans, the secretary of the Royal society, and the author of "The Universe Around Us," gave his Rede lecture at Cambridge, and on Wednesday his lecture provided most striking headlines for the papers. The physicist was for that day above the politicians and even above the heroes of sport. But it must be confessed that it is not easy to follow the scientist upon his journeys into the universe. Whether such a lecture is favorable to the religious teacher is a doubtful matter. Certainly there is no place in the universe so far as Sir J. H. Jeans can report concerning it for the individual soul with an immortal destiny. He does not claim to exhaust the meaning of reality; he only reports what he has discovered by the methods of his science. It is helpful, however, to learn from him that "the universe seems to be nearer to a great thought than to a great machine." And if the maker of all things is to the physicist a heavenly mathematician, it is not forbidden us to believe that this eternal mind has been revealed in other ways also—and the modern physicist, unlike his immediate predecessors, does leave room for a creator. Yet sometimes it seems as if preachers are in too great a hurry when they claim modern science as an ally.

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## Some B. B. C. Features

At the moment in which I am writing Mr. Arnold Toynbee is speaking to the nation upon "World Order or World Downfall." He is to speak week after week upon this momentous theme; at this very moment he is discussing the situation left by the peace of Versailles, with almost unrivaled authority he is able to speak warnings and counsels of peace to the nation. A few minutes ago I was listening to some Mozart quartets, and to talk upon books by an admirable poet, Miss Sackville West. Later in the evening the prime minister is to speak from the Guildhall. And for those who care not for such things there are alternative programs. It is true to our national habit to lodge complaints against all institutions, and even against the B. B. C. But when we count up the benefits which that national radio company brings to us, every reasonable cit-

(Continued on page 1506)

**Ventures in Belief***Christian Convictions for a Day of Uncertainty*  
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Dr. Newton Begins Service at St. James', Philadelphia

Dr. Joseph Fort Newton, on Nov. 2, began his new work as co-rector with Dr.

John Mockridge at St. James' Episcopal church, Philadelphia. With this accession to its leadership a new program for the church is announced: The church is open

all day and every day; all seats are free; a program of week-day services, lectures, recitals, etc., will gradually be put into effect. Dr. Newton preaches every Sunday, morning and evening; after Advent Sunday, he will also deliver an address at the Wednesday noonday service. The new aim at St. James' is to make the church "a great center of spiritual life in the heart of the vast new cultural, educational, artistic and commercial center so rapidly developing."

Dr. Cadman Resigns as Head of Two Groups

The resignation of Dr. S. Parkes Cadman from the chairmanship of two philanthropic organizations—the Golden Rule foundation and the China Famine relief—has just been announced. Dr. Cadman explained that he had reluctantly resigned from these responsibilities because of the pressure of other tasks and on the advice of physicians.

Dr. Herbert Gibbons on "Spiritual Zionism"

Dr. Herbert Adams Gibbons, historian, recently returned to America after a year's tour around the world, during which period he spent much time in Palestine. He reports that intellectual leaders there are opposed to the foundation of a Jewish political state. In his opinion, the stand of the British will have no effect on the spiritual kind of Zionism. "I regret," he said, "that such men as Dr. Chaim Weizmann

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and Mr. Felix M. Warburg have resigned from their leadership, for the idea of Zionism is a noble one which is gradually being realized by Palestine. I found that leaders are absolutely opposed to the foundation of a Jewish political state, but rather desire a spiritual home for the Jews where the much longed for spiritual and cultural regeneration of the Jewish religion and people can take place. This seems to me the right line of approach."

#### New Archbishop of Milwaukee Is Installed

Rev. Samuel A. Stritch was installed as the fifth archbishop of the Roman Catholic diocese of Milwaukee at a colorful service at St. John's cathedral, Milwaukee, Nov. 19. The ceremony was witnessed by almost one-third of the hierarchy of the United States. Cardinal Mundelein was the officiating prelate at the installation.

#### Dr. J. D. Jones on "Advanced" Critics

In a sermon recently published in England, Dr. J. D. Jones, famous British Congregationalist, states that while he is "all for progress in Christian thought," he does sometimes get disturbed by the lengths to which some of the "advanced" men go. "If I had a criticism to pass upon the thinking and preaching of a good many of our younger men today, it is that they treat so lightly the witness and experience

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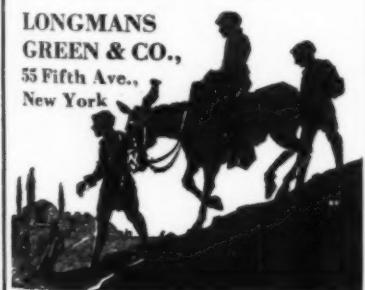
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Dr. J. H. Holmes Condemns  
New York Plays

In an address at the Community church, New York, Dr. John Haynes Holmes declared that the New York theater has sunk so low that only 10 of the 34 new plays produced this season can be seen without offense by a person of intelligence

## BRITISH TABLE TALK

(Continued from page 1502)

izen must be thankful for its daring and catholic policy. Mr. Toynbee's lectures are only one group among many. They show sufficiently with how quick a conscience the directors of this national monopoly are doing their task. Nor should a fine series on Africa be forgotten, in which the missionary interest has its just place. . . . Later: at the present time they are doing on the eve of Armistice day that most moving German play of the war, "Brigade Exchange," a German "Journey's End." There can be no single way of approach to the nation more important.

\* \* \*

### And So Forth

What might have been a disaster has been averted at St. George's chapel, Windsor. Ten years ago before the needful repairs were begun there was serious danger that the roof of this ancient and beautiful building might collapse. After ten years' work and an expenditure of £200,000, the chapel has been reopened with great thanksgiving in the presence of the king and queen and the knights of the order of the Garter. The dean who has been responsible for this rescue can now sleep in peace, a good work done. . . . The poet laureate, always a lover of ships, has told the story of a noble sailing-ship of these days. "The Wanderer," partly in the form of a prose chronicle and partly in poetry. Mr. Masefield will share with Longfellow the honor of knowing most intimately the romance that there is in the building of the old sailing-ships, "striding out like queens over the seas." . . . The government has lost a seat in Yorkshire. Its candidate had a very reduced vote. Sir John Simon differs from Mr. Lloyd-George in that he believes the government should not be kept in office; certainly the government is in peril. . . . There has been much space given in the best papers to American politics, principally to the prohibition issue. The papers through their correspondents in America give the general impression that after the recent elections prohibition may be treated as a dead letter, in three states and perhaps more. One paper says "America is going moist." . . . The education bill, which provides for the raising of the school age from 14 to 15, is once more before parliament. Great objection is taken by some politicians to the provision of maintenance grants to compensate parents for the prolongation of school years. It is claimed that the new measure will relieve to some small extent the problem of unemployment; boys and girls between 14 and 15, now in the market looking for work, will be in school.

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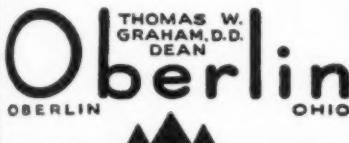
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and good taste. Of these 10 productions, he says, at least five should not be missed: "Twelfth Night," "Mrs. Moonlight," "Grand Hotel," "Roar China" and Eva

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Dr. Winton Acting Dean

Vanderbilt School of Religion

Dr. George B. Winton, professor of biblical literature and history in Vanderbilt University, Nashville, has been appointed acting dean of the school of religion; this action being due to the illness of Dr. W. F. Tillett, dean emeritus, who was acting dean following the illness of Dean O. E. Brown.

Knights of Columbus Plan

Screen Boycott

Harry W. McGowan, state deputy of the Knights of Columbus for California, announces that that order is launching a movement for the creation of a Catholic screen survey commission. This commission will pass on all new motion pictures and report, through the Catholic press, as to their fitness for public consumption. Parochial schools and the radio will also be used to disseminate reports of the commission. Boycott, not censorship, is to be urged as the method of curing film evils.

Prof. Brightman Assisting at American Church in Berlin

Prof. Edgar S. Brightman, of Boston University, who is spending a sabbatical year in study abroad, is assisting in the work of the American Church in Berlin, as adviser for the American and British students' forum, held at the church on Sunday afternoons.

Dubuque University Announces Courses for Ministers

Under the direction of Dean David I. Berger, of the University of Dubuque, Thursday courses for ministers are being offered this season. Four courses are given this quarter: "Sacrifices in the Old Testament," "The Gospel According to John," "Preaching Values of the Pauline Epistles" (homiletics), and "Tendencies in Current and Religious Thought" (religious education).

English Writer Sees Age "Destitute of Faith"

Mr. Albert Peel, a famous English correspondent, in a recent article on the state of affairs in England, entitled "An Age Destitute of Faith," has this to say of current religious conditions in his country: "The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation: some, that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted. The churches still throw their doors wide open, but the people pass them by as they rush to their pleasures. Car and *char-a-banc*, golf and other games, fill up the day of rest and meditation, and millions live

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**Dr. Cheverton Installed as Head of California College**

Dr. Cecil F. Cheverton was installed as the third president of California Christian college ('Disciples') of Los Angeles, on Nov. 16, with delegates present from 16 educational schools outside the state, many leaders from schools of the state also being present. Dr. Cheverton succeeds Dr. Arthur Braden, now head of Transylvania college, Lexington, Ky.

**Week of Prayer Will Stress Evangelization**

Announcements have been issued relative to the "universal week of prayer," Jan. 4-10, promoted by the Federal council of churches of Christ in America in cooperation with the evangelical alliance of Great Britain. The general topic is world evangelization. Copies of the call and suggested program may be obtained from the office of the Federal council, 105 East 22nd St., New York.

**Give Blind Musicians A Chance**

More than 1,000 blind organists and choir directors are employed in the churches of France, as compared with about 25 in the United States. This is only one among many occupations in which the blind may advantageously be given employment. President Hoover has invited 52 nations to participate in a world conference on work for the blind, to be held in New York city in April, 1931.

**Late Norwegian Catholic Bishop Once a Lutheran**

Norway had its first native Roman Catholic bishop in 400 years in the person of the late Rt. Rev. Olaf Offerdhal. Bishop Offerdhal was a convert from Lutheranism—an unusual figure in the hierarchy of the Roman church.

**Harper's Magazine Editor Finds Mr. Mencken Religious**

H. L. Mencken is a much more religious man than he credits himself with being, writes E. S. Martin in the Editor's Easy Chair of Harper's Magazine: "He believes in freedom of thought and speech and the utmost freedom of conduct that is consistent with living in organized society. He is strong for facts and has not much use for faith. He is a great deal more useful hitting what he calls religion in the eye than are thousands of vociferous persons who are trying to regulate the lives of others in what they call religion."

**National Palestine Jews Condemn British "White Paper"**

The supreme body of Jews in Palestine, the National Palestine Jews, has issued a statement condemning the new policy of the British government toward Palestine. The resolution reads, in part: "Palestine Jewry was dumfounded by the government and the prime minister confirming in the house of commons the policy of the White Paper. This is a breach of the obligations undertaken for the Jewish people, insults our honor and attempts to frustrate our work in this country. We

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reaffirm that we have no confidence in a government with this White Paper as the basis of its policy. Palestine Jews call on Jewry the world over to continue to fight against the repeated attacks of his majesty's government. No abuse from any government will break the eternal bond of Palestine and the Jewish people. Our rebuilding and the regeneration of our country will proceed."

G. K. Chesterton, Lecturing at Notre Dame, Views American Life

For six weeks G. K. Chesterton, English poet and essayist, and ardent Roman Catholic, has been lecturing at Notre Dame university, South Bend, Ind., and has been seeing American life as it really is. He conceded that he is going to be compelled to reconstruct his ideas of America. Here ten years ago, he saw only the surfaces, he says; this time he has "lived in a jolly little middle-class frame house and has seen the life of the ordinary American citizen," and he believes that a great many things that are trumpeted as American in England are just "vulgar cosmopolitanism." Mr. Chesterton wonders that Sinclair Lewis, as clever as he is, should have received the Nobel award for poking fun at America's rural simplicity; he would have preferred Edith Wharton as better mirroring American life.

Universal Bible Sunday,  
December 7

"One Book for All People" is the theme selected by the American Bible society for Universal Bible Sunday, which occurs this year on Dec. 7. The society has mailed to thousands of pastors a brochure on this theme from the pen of Rev. James I. Vance, of Nashville.

Minister Becomes  
College Head

Rev. Ralph W. Lloyd, for the past four years minister at the Edgewood Community church, Pittsburgh, has resigned to accept a call to the presidency of Maryville college, Tenn., one of the oldest of the institutions of its kind operating under Presbyterian auspices. Dr. Lloyd is 38 years old, and is a graduate of Maryville college and of the Presbyterian seminary, Chicago. He succeeds Dr. Samuel T. Wilson, who is retiring after an administration of 29 years as president at Maryville.

Committee Makes Progress Toward  
Uniting Presbyterians

Meeting in Pittsburgh on Nov. 13 official representatives of five Presbyterian and Reformed bodies moved a step nearer to organic unity. It was voted that unity might be achieved on the basis of the Westminster confession of faith, the longer and shorter catechisms, the doctrinal statement of the United Presbyterian church, the Heidelberg catechism, the canon of the synod of Dort and the Belgic confession. A common polity was framed in these words: "That the Lord Jesus Christ is the supreme and sole head of the church. That the Word of God is the ultimate source and authority in church government. That the church's nature, relation and function are spiritual and spiritual only. That witnessing for Christ is the continuous business of the church. That the evangelization and

Christianization of the world is the aim of the church. That we accept and practice the Presbyterian system as the method or form of church organization and government, believing it to be in harmony with the scriptures. In creating a book of government for the united church we recommend that congregations holding the

consistorial form of organization (as in the Reform church) shall have the right to retain their present form of organization." Other points at issue were referred to a continuing committee, which is expected to draw up the detailed plan for union which is to be submitted to the governing bodies of the five churches involved.

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## Ohio Wesleyan Is Host to Student Forum

The Y organizations of Ohio Wesleyan university have arranged for their 1930-31 student forum program. Dr. Paul Hutchinson, of The Christian Century, will open the series on Dec. 4 with a discussion of "The Modern Newspaper." In January Senator C. C. Dill of Washington will lead, on "Political Parties"; Feb. 4, Prof. Jerome Davis, on "Humanizing Industrial Relations."

## Willamette U., Methodist School, Has Million in New Endowment

Willamette university, Methodist school located at Salem, Ore., has succeeded in its efforts to raise \$350,000, including gifts from the general education board, to complete the million dollar additional endowment for which solicitation has been made since 1922.

## Dr. Brumbaugh Visits U. S. Methodist Colleges

Rev. T. T. Brumbaugh, organizer of the Japanese Wesley foundation, is to be engaged until February in visiting the Methodist colleges and Wesley foundations of this country. He is now in the east but will gradually move westward. He is in the service of the Methodist board of foreign missions, and seeks to interpret to students the conception of Christian world fellowship visioned at the Jerusalem conference.

## "Catholic Hour" Popular In Pittsburgh

The Pittsburgh Sun-Telegraph recently conducted a poll of that city to ascertain the most popular radio artist, the most popular program, etc. The "Catholic hour," it is reported, was voted the most popular network program, receiving 4,992 votes. "Amos an' Andy" came second, with 3,502 votes, and the Catholic evidence guild program came as a close third.

## BOOKS RECEIVED

The Life of Christ in Woodcuts, by James Reid. Farrar & Rinehart, \$3.00.  
The American Leviathan, the Republic in a Machine Age, by Charles A. Beard and William Beard. Macmillan, \$5.00.  
Teaching Primaries in the Church School, by Ethel L. Smither. Methodist Book Concern, \$1.25.  
Evolution and Redemption, by Walter J. Carey. Morehouse, \$.60.  
The Church: Report of the Anglo-Catholic Congress, London, July, 1930. Morehouse, \$2.50.  
Junior Worship Materials, by Nellie V. Burgess. Cokesbury, \$1.50.  
Behind Mud Walls, by Charlotte Viall Wiser and William H. Wiser. Smith, \$1.50.  
Jumping Beans, by Robert N. McLean. Friendship Press, \$1.00.  
Twenty-Four Views of Marriage, edited by Clarence A. Spaulding. Macmillan, \$3.00.  
The Leisure of a People, report of a recreation survey of Indianapolis, directed by E. T. Liss. \$1.50.  
Our Economic Morality and the Ethics of Jesus, by Harry F. Ward. Re-issue. Macmillan, \$1.25.  
The Equality of All Christians Before God, with introduction by Peter Ainslie. Macmillan, \$2.00.  
The Fight for Peace, by Devere Allen. Macmillan, \$5.00.  
Story of Near East Relief, 1915-1930, an Interpretation, by James L. Barton. Macmillan, \$2.50.  
Francis Dens, a Puritan Diplomat at the Court of Catherine the Great, by W. P. Creason. MacVeagh, \$5.00.  
Birth Registration and Birth Statistics in Canada, by Robert R. Kuczynski. Brookings Institution, \$3.00.  
The Conquest of Peace, by Harry A. Brandt. Elgin press, Elgin, Ill., \$1.25.  
Selected Readings in Character Education, by Dennis Clayton Troth. Beacon Press, \$3.50.

# →BOOK GIFTS←

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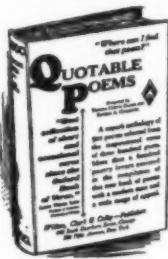
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In the name of American justice this must stop!

Friends of Prohibition must rally to the support of the greatest moral and economic reform that has ever been achieved in the world. But how are we going to stem the tide when public sentiment, spurred on by a biased, if not prejudiced, press is following the path of least mental resistance . . . because the public does not know the facts!

Every day 5,715 young men and women in the United States reach the age of 21 years . . . and are entitled to vote. Where were they in 1920 when Prohibition was put into effect, and when the honest facts of Prohibition's benefits were on every adult's lips?

The new voters of today were then in 5th or 6th grade of grammar school, learning their fractions and decimals, entirely unaware of the promise of prohibition and its moral and economic benefits.

What has been done in the public press—educator of the masses—to give this new majority the truth about prohibition during these last ten years? Little indeed.

Not because valiant efforts were found wanting—simply because the indifferent, wet, or other unfair press would not support this mighty movement.

Now we are going to give the youth of the nation, and those millions of adults who need it, the Truth about prohibition. We are going to buy space in the metropolitan papers. Then any prejudiced paper cannot refuse to publish the Truth about Prohibition.

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